





## DOCTRINAL PAPERS.

## THE DIVINE METHOD.

BY REV. J. R. WOOD.

[Concluded.]

But not only in the revelation of His own constitution has God followed this order of all development, but also in the revelation of His relation to man, and His operation in man. In brief, thus:—The lesson of the laborious, expensive and cruel ritual of Sinai was the immense distance between the holy God and sinful man, which distance could be reduced only by the washing away of sin by such an unceasing river of innocent blood. Sinful man could not see God, and live, so that He dwelt far off, in sublime, unapproachable majesty. "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." "For as the heavens are higher than the earth so are My ways higher than your ways, and My thoughts than your thoughts."

When the Jews had well learned this lesson, a simple one, Christ came to teach a better one, not quite so simple. The son of David, the "High Priest forever after the order of Melchizedek," marched into the Temple, opened a fountain in His own side to atone for all sin, rent the veil of separation, and admitted us into the very presence of God. This was a grand up-lift, out of the slavery of fear, into the liberty of love. The lesson was the exaltation of man, and the condescension of God. "If a man love Me he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him." But how could this be? Just as they could not grasp the relation of Christ to the Father until the Holy Ghost came, and opened their spiritual eyes, on the day of Pentecost, so they could not realize this communion of God and man until the same baptismal day revealed to their hearts an indwelling Christ—the love of God, shed abroad by the Spirit. This perfect love, which casts out fear, is as much a mystery to-day, to all who look at it from an ante-pentecostal standpoint, as is the divinity of Christ to the same class of unsupervised investigators.

Now, what is the grand consummation of all this work? The highest possible combination is reached—a spiritual God communing in a spiritual manner with man's own spirit, spiritually identifying the latter with Himself; the embodiment of the grandest thought, the realization of the highest hopes, and the attainment of the mightiest power possible for humanity; the consummation of the promise, "if ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

This conception of the mystery of godliness, and the mystery of the divine and human co-operation and identification, as being the culmination of a series into a system, in exact accordance with the universal scientific method, the divine method in nature and history, has never been reached by any mind unenlightened by the Word of God and the Holy Spirit. Hegel indeed worked out some very rich analogies from the crucible of his alchemic philosophy, but, like the fated delusion of making gold out of a mixture of other metals, simple out of complex, and therefore of course impossible, his "ever-becoming" nonentities, which never became entities, led him on to a phantom chase, directly away from the truth he so nearly discovered; for, in exact reversal of all scientific, natural and divine law and order, he attempted to find at the summit of existence, instead of at the base, absolute simplicity without complexity, ignoring utterly the great distinction between simplicity and unity; and, moreover, his reabsorption short-cut and shift, to get rid of the complexity which he felt was accumulating heavily on all sides, cut the Gordian knot without untying it, reversing the eternal and necessary order of progress, and antagonizing the law of the non-destructibility of force. Not the Absolute, the Almighty, is not a stupid alchemic blending of the various constituents of the God-head, nor is the communion of God and man a sleepy, quietistic reabsorption of the latter by the annihilation of his powers and individuality, but, rather, an eternal Father, an ever-living Christ, and a quickening Spirit, all abiding in the human soul, intensifying that soul's personality, strengthening all its powers, giving omnipotence to its will, and exalting its entire being into oneness with Christ, "alive unto God," and "dead to the world." Paul describes this glorious state in that wonderful prayer for the Ephesians, that they might be "strengthened with might by His Spirit," "know the love of Christ, which passeth knowledge," and be "filled with all the fullness of God." It is that sublime oneness for which Christ himself prayed; and, as we look out over the world to-day, we see how not only behold the rapid extension of the many branches of Christ's Church, watering with her streams the parched deserts of heathendom, but, as we gaze out over those plains, already watered for ages by those crooked, winding rivulets, often separated from each other by swamps, ridges and jungles of jealousy, bigotry and controversy, we already see the showers of the Holy Spirit pouring upon the uplands where they take their rise; we already hear the roar of the rising flood of divine love, not only filling each, to the bursting of its brimming banks, but even now overspreading the whole plain, till swamps are lost to view, jungles are buried, ridges sink under the swelling tide, as it lifts all, on its heaving bosom

of perfect love into oneness with each other and oneness with God. "I in them, and Thou in Me, that they may be made perfect in one," "as Thou, Father, art in Me, and I in Thee, that they also may be one in Us."

## MISCELLANEOUS.

## FACTS FROM THE TABLET OF MEMORY.

BY A NEW ENGLAND MINISTER.

It is undoubtedly true that very many of the reported sermons and orations, both ludicrous and foolish, ascribed to colored ministers and Irish orators are only things of the imagination of some clown or blackguard; and yet, after extensive observation in city and country, the writer is prepared to believe almost any thing, for he has seen and heard statements as absurd and incredible as any printed in comic papers. Some of the less objectionable he will give to the readers of the HERALD.

**MISAPPREHENSION OF BIBLE TRUTH.**  
In early life I was well acquainted with a tenacious Calvinist, who preached a sermon on the final perseverance of the saints, selecting for his text, "Orpah kissed her mother-in-law, but Ruth clave unto her." Of course the former took up with a false hope; but the latter was a genuine convert, and she persevered.

**THE DOUBLE-MINDED MAN.**  
More than twenty years ago an aged local preacher related to me the following fact, in reference to an exposition given of the passage, "a double-minded man is unstable in all his ways." The expositor stated that the text was designed to describe the double blessing of justification and sanctification; and that he who experienced the double blessing was free; that is, he was not stabled up!

**A NEW VERSION OF THE MODE OF BAPTISM.**  
A colored man of our acquaintance presented himself to a brother clergyman, and requested him to administer the sacrament of baptism. Before the minister could propose proper questions, or respond to the inquiry, the candidate said he desired to be immersed, but not in the usual manner. He wished to be let down from the dock, with a strong rope, into the water, and after he was baptized they were to pull him up by the rope! Were not the jailer and his family baptized straight-way?

**AARON AND HUR.**  
An ordained minister of a respectable denomination resided within the bounds of one of my pastoral Charges. In one of his exhortations, on a certain occasion, he felt moved to urge the sisters to rally and help the brethren in the work of God. Of course it would give force to his instructions if he could enforce them by the teachings of the sacred Scriptures. He cited the instance of Aaron and Hur, evidently thinking that the latter must have been one of the elect ladies in the ancient Church, who assisted Aaron in staying up the hands of Moses on that memorable occasion of battle and victory.

**CHRISTIAN UNION.**  
In the summer of — I attended the camp-meeting of a small religious sect, a few miles from my residence. The preacher for the morning selected for his text the words, "for if ye live after the flesh ye shall die," etc. I could hardly see the relevancy of his introductory remarks, as he urged the importance of Christian unity. Perhaps he designed to show those outside of his denomination how much love they possessed toward all the true Church of God. I have since thought that perhaps he felt that we failed to exercise the charity toward them that the principles of a common brotherhood demanded. When he was about half way between the beginning and the ending of his discourse he came back, at least the third time, to his favorite theme, Christian unity, and started us with the astonishing statement, "as the Bible says, 'in union there is strength.'" But the climax was not yet reached. After the utterance of a confirmatory sentence he continued his Scripture (?) quotation with the words, "and united, we stand; divided, we fall."

**SILVER SHINERS.**  
A neighboring minister related to me the following incident, showing how the Word of the Lord is read by many pious people. In his round of visits the pastor called upon one of his aged members. The good lady wished to improve the opportunity by making additions to her stock of Biblical lore. Hence she proposed what she considered a reasonable question, to which she expected a ready and satisfactory answer. The question was this: "What does the Bible mean by 'silver shiners'?" The honest and unpretentious pastor frankly acknowledged that he had never seen any reference to them in the Word of God, and hence he could not answer her inquiry. She thought a teacher in Israel ought to be able to answer that question, and exhorted her minister to go home and read his Bible. He informed her that he had been wont to read the old neglected Book, but he regretted of course that he could not satisfy her disturbed mind. On his second visitation the question was renewed, and he was compelled to report no progress. Before his third visit he found a text that he thought might assist him in answering his aged friend's vexed question. As he expected, the subject was renewed. Calling for a Bible, he turned to the passage that he had depended upon for help on the occasion. He pointed out the text, and asked her to spell out the

word about which her mind had been so long perplexed. With a significant, and perhaps triumphant twinkle of the eye, and a careful adjustment of her spectacles, she commenced by spelling, "s-h-i-n-e-r-s." The problem was easily solved, when she for the first time learned that she had always read it shiners, instead of shiners! Probably the good minister rose wonderfully in her estimation after that third visit.

**ECCE HOMO.**  
Soon after the publication of the book whose title stands at the head of this paragraph, a scholarly minister in an adjoining parish expressed a desire that some one should give the work a critical review. As no one appeared to feel an inspiration as soon as himself, he undertook the task. Wisely desiring to utilize all the work of preparation, he decided that the review should be in a series of sermons. One of his many admirers was heard, at the close of the first, to make the following observations in reference to him and his discourse: "What a funny man our minister is! No matter what he takes for a text, he will preach a good sermon. Only think! he took a woman's name for his text this afternoon: Betsey Homo. But he preached a good sermon!"

**RHETORICAL FLOURISH.**  
What a difference there is between real eloquence and sham. How many times we have seen persons attempting to soar above others, and apparently trying, in fact, to go beyond themselves by the use of high sounding, or incomprehensible words and terms. Often the good they endeavored to accomplish would be defeated because they attempted to do what their limited knowledge rendered an absolute impossibility.

I remember one who had heard the expression used in religious discourse, "that bourn whence no traveler returns." In solemn exhortation he would inform them that "they were going to that land from whence no bones returns." Another, in speaking of the great goodness of God, would tell of being brought "through seas and unseas." And still another, who had heard the word paradox used in some connection, would use the same word because it appeared to sound large, and say, "you may think it a paradox, but I do love my brethren and sisters." Some did think it almost a paradox, coming from those lips. Having heard the term Adam's perfection used, the slight mistake was made of calling it "academic professions." (The writer heard this in a religious meeting.) The same person had heard the term fac simile used, but called it "face smile" in a public place. The writer once heard a pious licentiate, who wished to be very pathetic, evidently, announce, after reading his text, "it is a solemn thing to dispense with the Gospel!" The thought came to my mind, true, indeed! I have never had occasion to change my opinion.

I once witnessed a remarkable case of climax. A good brother, noted for strength of lungs and a stentorian voice, was endeavoring to portray the consequences of living and dying in neglect of religion. The idea in his mind was to impress the unconverted with the fact that their reflections in eternity would not be pleasant. With earnest gesticulations, rising upon tip-toe, and descending upon his heels so powerfully as to make the house shake, with increasing voice, and shaking at each repetition, he exclaimed, "you will feel! YOU WILL FEEL! YOU WILL FEEL—bad!"

I could go on, almost indefinitely, but this must suffice. My observations have not been under circumstances especially unfavorable, for I have selected these instances from two States, and from towns that take pride in making efforts for the education of the people.

## LIFE'S RESPONSIBILITIES.

BY S. H. SAWYER.

A short time since I was conversing with a friend, when she made this remark of a young lady, who will some day become the wife of a Methodist clergyman: "She is taking a responsible station upon herself." Her remark struck me at the time with peculiar force, and suggested the following train of thought:

Is our minister a more responsible being than his parishioners? Does God hold him more strictly accountable than he does us? And was this young lady assuming more of life's responsibilities than any young lady who contemplates entering upon the discharge of wife's duties? I could not answer these questions in the affirmative. Perhaps popular opinion will be against me, but, to my mind, when we try to convince ourselves that one man has more responsibilities resting upon him than another—that a man, because he stands in the sacred desk, is more strictly accountable than he who listens to him, we are committing a great error. Responsibility is the natural offshoot of duties, of labors performed. The more a man has to do in this world the more responsibility must he encounter. One may say that some men are obliged to do more than others, consequently their responsibilities are more. It is made very clear, in God's Word, that it was the intention of our Creator that we should be constantly employed—that our time should not be allowed to pass by unimproved. He has not given us all talents alike, but he has most strictly charged us to use the talents He has given us, be they ten, five, two, or one in number, to the best of our ability;

in other words, that we employ all our strength and time in the discharge of our duties.

As our duties are alike in amount—that is, all that we can perform, our responsibilities must be alike. It will not answer for us to attempt to atone for our neglect by the cry that our responsibilities are not so great as those of our minister, or some other person, in a different social sphere. All are alike held accountable for the use made of what has been intrusted to them. We can not advance in life without our duties increasing. As the boy advances along the pathway of life, as his faculties are unfolded and developed, he finds fresh duties at every turn. The more we make of ourselves the more capable are we of assuming new duties, and the nearer do we come to fulfilling the mission intended for us. The different rounds up the ladder of fame, which so many are striving to climb, are in reality only the responsibilities of life. The more fully he accomplishes these the higher he ascends up the ladder.

It is this failure to recognize the magnitude of our duties, the disposition to consider them less than those of our neighbors, that is the cause of so much wrong and suffering in the world to-day. Men have become so absorbed in the chase after the almighty dollar that their eyes are holden, so that they can not see the true position of affairs. There are many men, who pass in society for honorable and honored citizens, who respond readily to the demands of the Church, or of suffering humanity, yet they are sadly wanting in the faithful discharge of duty. It was a neglect of duty on the part of the builders, or overseers of the Mill River dam that allowed it to be constructed in such a treacherous manner that, at an unexpected moment, the mighty volume of waters burst the flimsy barrier that confined it, and swept so many souls into eternity. It was a fatal neglect of duty on the part of the architect who planned, or the workmen who constructed that church at Holyoke that caused it to be turned into a house of death. Railroad bridges and steamboats are so constructed that often something gives way, and hundreds, perhaps thousands of souls are hurried out of this world, and all because some man has been faithless to the responsibility imposed upon him. Men too often forget what is devolved upon them. If they can save a timber there, or a stone here, so much may be added to their gains; but when that building falls to the ground, for the want of that very timber or stone, and the agonizing cry of the mangled and mutilated wretches sounds on his ears, then, all too late, comes home to him, with sickening distinctness, the thought of his falsity.

Here is an unfortunate man, who, in a moment of passion, has taken the life of a human being. The stern demand of the law says that he must atone for his crime with his life. He may be one of the lowest of human beings; possibly his hands have been dyed with a brother's blood before; his good deeds may have been so few that they could be easily counted on the fingers of one's hand; yet this poor creature, so apparently destitute of humanity, had once the true spirit in his breast; once he was an innocent boy, as free from anything like crime as the upright Churchman who is now clamoring for his blood. If all had strictly performed their duty to this man he would never have sunk to this terrible condition. When he first left the path of right, and commenced his course on the downward road, had those professing the love of Christ in their hearts taken him kindly by the hand, and endeavored to draw him back, doubtless he would have been saved from his terrible fall. Instead of doing this, they openly avoided and shunned him, thus failing to discharge all of their responsibilities toward him. It may be that his mother, by her neglect to remove from his childish mind a wrong principle, suffered that to remain there which finally brought down her head with sorrow to the grave.

As our Creator's intention was that we should do all that we can, if we, by neglecting any duties that may tend to our advancement, fall short of the destiny intended for us, by so much do we fail of performing our mission. But our failure from inability to perform duties where we might by a proper course of life have had the ability, will not avail us any thing before the great Judge. By Him we are held accountable for all our powers of body and mind. If we waste our powers, then we have wasted so much from God's treasure-house, for which we must surely account. We may attempt to excuse ourselves by saying that we perform our duties as well as our neighbors do theirs; but this, instead of being an excuse, is a most fatal error. God is not governed by the law of popular opinion. A thing very popular with men may be very much against divine teachings, and so must stand against us.

The opinion that our minister is of a different class of human beings from ourselves, and consequently amenable to a different law, if followed out would lead us into still deeper delusions. It must be evident, from a plain reading of the Bible, that we are all alike responsible—that we must all perform the duties assigned us in this life—and that any attempt to shirk these duties will bring down on us the disapproval of God. This idea of our common, individual responsibility needs to be aired more. Our ministers need to preach it more to their people. Let it be sounded abroad, till it is acknowledged by all; till all fully understand it in its deepest force, and then we may, with reason, look for a better state of affairs, both morally and socially.

**Bangor, July 15, 1875.**

## DEVICES OF A RELENTLESS TYRANT.

In this age labor-saving appliances are abundant; but, great as the advantages derived from them are, we fail to profit by them as we ought. The invention of the spinning-jenny and power-loom gave promise of great relief to thousands of weary wives and mothers who were burdened with care and unremitting toil. The day of emancipation from unceasing drudgery began to dawn, it was believed, and the time to burst the shackles of ignorance and elevate the masses had come. Thus far, all was well. Weary, sad faces grew bright with sweet hope, and the fire of youth glowed again upon many a furrowed face. But over against the angel of promise stood an evil genius, whether king or queen, we know not, but we know the evil presence now as demon—a vile usurper and tyrant, resolved upon the ruin of mankind.

First, he gathered followers and obedient subjects by glowing presentations of truth, scarcely tinged with a shade of falsehood. "See!" says he; "see now, ye weary, worn, toiling multitudes, what burdens are being lifted from those who have never known the sweet happiness of rest! Flashing spindles, and clashing looms, whose motions cease neither with the rising nor setting sun, shall spin the threads and weave the fabrics to clothe in splendor the rich and poor alike. Ho, ye half-clad multitudes! the days of your sorrows are past, for the very forces of nature leap with joy; yea, the elements dissolve themselves to drive the shining wheels that now shall work to clothe the world!" Thus saying, the demon sat down to refresh himself, and lay new plans for leading the expectant people into a bondage whose fetters they should forge themselves.

Meanwhile were evolved from the fertile brain of genius new wonders, and, chief among them, a curious needle, by which the old-time stitching, through long days and wearisome nights, might cease; for this, set in motion by the swaying foot, flashes swift as rays of light through and through the ready fabric, and the work of months lies complete, with marvelous perfection, in a single day. The overworked mother, the poor widow, and the lone orphan feel that a new charm is given to life, and visions of bright, happier years warm with strange fire hearts grown cold and sad from pressure of heavy burdens. All these bright hopes would have become glad realities but for the presence and watchful eye of the tyrant who deceives the world, and for every acquired liberty devises some new form of bondage.

Out among the people this wary demon takes his way again, and calls upon the busy throngs to give ear to his speech. "Hearken to me now, ye people! Great are the liberties, unmeasured the blessings of this long hoped-for day! All hail its dawn and promise of future good! The bonds of toil are broken, and henceforth labor shall be only pleasure. No more shall the lamp burn at midnight, to light the eyes of toiling millions. The hand shall no more drop from exhaustion. The galling chains of toil that crush out the life are broken, and henceforth all are free. But listen! The choicest fruits of your liberty are yet to come. You have all looked with admiring wonder upon the costly apparel of kings and princes, and of lords of wealth; and you have said, 'would that such luxurious robes were mine!' Let your hearts rejoice, for now they are yours, henceforth and forever more. For see! that you may walk the earth as its masters, clothed in regal splendor, nature yields its mightiest forces to drive your spindles, shuttles and needles, with tireless energy, to the end of time!"

The eager throng lifted up a cry of loud applause, and Fashion, that demon, was enthroned in their hearts; and, ere the crushed millions threw off old fetters, new ones were riveted upon them. Though the whirling spindle and changing loom are transferred from the frugal housewife's care to the factory, and are driven by the flowing waterfall or hissing stream; and though garments of every kind pass under the flashing needle, and millions of stitches form while a thousand were made in former days, yet, because Fashion has decreed an abundance, and wealth and elaborateness in other years unknown, wan, tired, drudging mothers, widows, and pitiable toilers, of every class, increase in numbers; and, worse than all else, their poor souls grope in the ignorance it was once hoped would be speedily driven out of the world.

In spite of all the labor-saving marvels of the age, the toiling millions still cry for time to love and cherish their kindred, and grope their way out of the dark night of ignorance heavenward.

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**Whisper-gallery Echoes.**  
To a CAMP-MEETING PREACHER:—You ask my opinion of the preaching at the camp-meeting. It is a difficult thing to satisfy the demand of all classes for this or that kind of camp-meeting preaching; nor is it desirable always to satisfy that demand, inasmuch as it is not always founded either in good sense or piety. Noise, bluster, and rant pass with many for piety; and

these see it nowhere else. Do not cultivate or increase this class. The great mass to be benefited, and who will make the meeting a success or failure, are the common-sense, pious souls, and earnest workers for Christ, who are profited and aided in their work by plain, practical, earnest and feeling preaching, with or without tumult. No odd, extreme and irresponsible persons, preachers or laymen, should be allowed to change this current of things. Hence, direct, brief and emotional preaching will be found the most useful. The circumstances will not allow detailed and lengthy argument and illustration; the audience is uncomfortably seated, and many exercises call them each day to the stand, and they will soon learn better than to come if bored each time by a newcomer at the helm, who is sure to take his pound of flesh, whatever becomes of the meeting after him. Thirty or thirty-five minutes should limit camp-meeting preaching—not excepting the great men; for each will consider himself thus excepted. The exhortations, prayers, singing and Scripture readings should be proportioned to this sermon-standard. Let there be authority, if needed, on this point. How can a conscientious Presiding Elder stand by and deliberately see his meeting ruined by some egotistic hanger-on, rather than wound his feelings of pride by requiring of him brevity? The manager is responsible. Long sermons and accompanying exercises injure or destroy the altar-work, fatigue the people, and demoralize the whole meeting. All exercises should be short, clear, sharp, direct and tender.

But probably you wished me to tell you what I thought of your sermon. I did not object to it particularly because it was read, for you read it easily and forcibly. It showed thought, reading, and general good workmanship; but it was too long and elaborate for the occasion. The details of argument, the flowers of rhetoric, and its lengthy illustration are out of place at camp-meetings. Dry argument, satire and repartee may create wonder and excitement, but they blunt the Spirit's influence, and create more levity than fervor. The shouts you called out from a few did not seem to be the results of deep thought or feeling, but were extorted by your occasional clamor and rant, which very apparently were designed for that result. By that means the state of feeling at the close of your sermon was not favorable for an altar exercise, though at that stage of the meeting it was a great blunder that it was not. If you won a name for argument or oratory at the expense of souls, souls lost, it was an effort too costly for you!

**A FABLE.**—A certain rabbi had two sons, whom he and his wife tenderly loved. Duty obliged the rabbi to take a journey to a distant country. During his absence his two promising boys sickened and died. The grief-stricken mother laid them out on their bed, drew the curtain, and waited anxiously for her husband. He came. It was night. "How are my boys?" was the first question. "Let me see them." "Stay awhile," said the wife; "I am in great trouble. Some years ago a friend lent me some jewels. I took great care of them, and at last began to prize them as my own. Since your departure my friend has called for them, but I did not like to part with them. Shall I give them up?" "Wife! what a strange request is this! Give them up, and that instantly, this very night. Show me the jewels." She took the rabbi to their bed, drew aside the curtain, and said: "Husband, there are the jewels." The rabbi bowed his head, and wept.

## Our Book Table.

## LITERARY NOTES.

Mr. Kilbourne Tompkins is still dealing out choice English literature, at the rate of ten cents an issue, and has found the enterprise so popular with the public, and so lucrative to himself, that he has planned a long series of publications, which will not be finished until the middle of 1876. All the issues, thus far, with the exception of "Rab and His Friends," and one or two others, have been poetical; but we think the public will take kindly to any number of prose issues, if they should be as delightful as the incomparable story of Dr. Brown. Mrs. Spofford has an article, in the July Harper, on the attractions of the town of Newburyport. She is of the opinion that the town has been more fruitful in celebrated names than perhaps any town of equal size in Massachusetts. It was the seat of the Sewall family, which has been so renowned in the judicial history of the State. Here commenced the career of the illustrious jurist, Theophilus Parsons, the light of the law, and the leading spirit of the Essex juries. Here Robert Treat Paine, Rufus King, and John Quincy Adams studied their profession, and spent a part of their early manhood. Here rose Cushing, Garrison, and Gough, a discrepant trio, whom Mrs. Spofford oddly enough places in the same group. Nearly on one side is the ancestral home of the Longfells, and on the other Whittier lives and sings. "It is, indeed, the principal point, in such interests, of that region of the Merrimack, which, with its Longfells, Lowells, Feltons, Whipples, Storrs, Adamses, Westons, Parsonses, Choseses, Phelps, Emersons, Thoreaus, Hawthornes, Alcotts, Whittiers, all of whom, with a host of others, belong either to the banks of the Merrimack and its tributaries, or to its near neighborhood, has some right to consider itself the Abode of America." It is not generally known that Wagner is as much of a genius in a literary as a musical way, and the recent publication of Mr. Burlingame will accomplish a good end if it serves to familiarize Americans with the vigorous writings of the German musician. Some of the force of the original is no doubt lost in the translation, as Mr. Burlingame compares his task with that of rendering Carlyle into French; yet one can get a very fair idea of the author's style and manner of writing. A valuable list of the various books of Wagner

is to be found in the book.—At the recent Boston Fair, in New York, Messrs. Appleton & Co. offered by 20,000 copies of "Webster's Unabridged Dictionary" at \$7.15 a copy; but the offer was declined, the publishers demanding \$8.00.—Hurd & Houghton have now ready a volume, by Mr. A. T. Russell, of Cincinnati, entitled "Library Notes." It contains a number of clever essays on bookish topics, making very pleasant reading.—Another book by the prolific author of the "Schoenberg Cotta Family" is announced.—G. P. Putnam's Sons are to issue a book by Prof. Moses Colt Tilly, of Michigan University, descriptive of American literature.—G. W. Carleton intends to print an edition of 50,000 copies of Augusta J. Evans' last story, "Infelice." All of her other books have sold as high as this figure, and her popularity continues.—Mr. William Cullen Bryant has completed the first volume of his History of the United States, and it will be issued as a subscription book by Scribner, Armstrong & Co. in October. The work is to be very fully illustrated.—J. R. Green's "Short History of the English People," and T. W. Higginson's "Young Folks' History of the United States," are the two most important historical works touching on England and the United States published for some time past. Both of these are specially adapted for use in the public schools; but their merit is so great that general readers will find in them most desirable compendiums of information, conveyed in an exceedingly pleasant manner.—Messrs. G. P. Putnam's Sons have in press a book of travels through a country little known to tourists. It is entitled "Travels in Portugal," by John Latouche.—Mr. Samuel Smiles, author of "Self Help," has published a companion book, entitled "Thrift."—"Within an Ace," by Mrs. C. Jenkin, is a recent publication of Henry Holt & Co. It describes Scottish and French life.—The New York Tribune has the following interesting item concerning what will probably be regarded as the most important literary and artistic production of the fall:—"Bayard Taylor will be the editor of 'Picturesque Europe,' under arrangements concluded last week with D. Appleton & Co. Thus Mr. Taylor will retrace his first journey, when, in company with his artist friend, he took a tramp through the Alps, and home to ascertain if any publisher wished a book from a young writer who had, as yet, no name in literature. An interesting memorial of that journey was long in the possession of the publisher who did want such a book. Geo. P. Putnam, and has since his death returned to the subject—a 'view of Mr. Taylor himself, a rosy stripling in tramp garb, alpenstock in hand, sketched during the journey by T. Buchanan Read. But that will not appear as a frontispiece to 'Picturesque Europe.' This new venture of Messrs. Appleton promises to be a finer appearance than 'Picturesque America.' Mr. Fredericks is now designing the cover, and the first number will be issued in October, with twelve copies for the first supply can be printed by that time. The early parts will deal with the mother country—the first with the abode of royalty, the hotel for German princes, as William Black calls it, Windsor Castle and town, and the second with Etou school. Europe, of course, gives opportunity for picturesque interiors that America cannot offer, and in this respect the new work will have an advantage which the most successful American travelings by Mr. Fenn and the other artists have been engraved on wood by Harley, and other good artists, and the steel engraving has been done both here and abroad."—Edward Everett Hale's promised serial for Scribner's Monthly will be begun in the January number of the coming year, when Dr. Holland's "Sevens" will be discussed. Mr. Hale's story deals with early American history, and thus commends itself to lovers of centennial literature. Those who remember "The Man Without a Country," which appeared about the time languid patriotism at the North most demanded stirring up, will be interested to know that the title of the new story is "Philip Nolan's Friends, or, Show Your Passports." The story is in which the fewest novels are produced and read.—The St. Nicholas for September has its usual attractions for the children, both in text and illustration. A number of excellent stories are to be found in it, including installments of Miss Alcott's "Eight Cousins" and J. T. Trowbridge's "Young Surveyor." The chief delight of the youngsters will, however, be in the well-filled pages of "Jack-in-the-Pulpit," the "Letter Box" and "Bible Box."—Mr. Charles Reade, whose very sharp letters on the subject of "International Copyright" to the New York Tribune have been widely read, makes an appeal to the American public to agitate the matter until some legislation on the rights of authors is secured. His letters have been full of information, and have fairly proved his somewhat vain boast that he was qualified to instruct any living Englishman on the subject of copyright.—Mr. James Monteleith has made map-drawing as inviting a task as even the most exacting school-boy could desire, in his recent book, "Map Drawing Made Easy, and Adapted to Any Geography or Atlas." It gives the corner of all the American States, and the scholar is expected to do the filling in.—The three last novels of Messrs. J. B. Osgood & Co. are "File No. 113," by Emile Gaboriau; "Joel's Mistake," by Mrs. J. K. Spender; and "A Nine-Days' Wonder," by Hamilton Aide. All these are issues of the last two months.—Rev. E. F. Burr, D. D., well known the author of "Eusebius," and other important religious works, has a new book nearly ready for publication. It is entitled "Toward the Strait Gate," and will be published by Lockwood, Brooks & Co., of Boston.—The "Little Classic Series" seems to have stopped with its last issue, the fifteenth. The proportion of prose to poetry in the various issues is reported of the whole series, larger even than the hard times permitted expectation of.—If the seeker after curious books wishes to find something very old, in the way of novel literature, let him take up "The Abbe Tigrane," translated from the French of Ferdinand Fabre by Rev. Leonard W. Bacon. It is a very powerful story, minus the usual features of woman and love.—A notable volume of sermons, delivered by various Episcopal clergymen in New York, a year or more since, has recently been published in that city by Mr. T. Whittaker. The title of the book well describes the character of the sermons; it is "Christian Truth and Modern Opinion." Among the clergymen are such well known names as Bishop Clark, of Rhode Island, Edward A. Washburn, D. D., John Cotton Smith, D. D., Hugh Miller Thompson, D. D., William R. Huntington, D. D., etc.—Nelson & Phillips will publish, this fall, the fourth volume of Dr. Whedon's Commentary (Corinthians-Timothy).



The Christian World.

MISSIONARY DEPARTMENT.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

BY REV. R. W. ALLEN.

FAITH IN THE MISSIONARY ENTERPRISE.—That is now what is wanting in the Church—faith in missions. How little it is seen, if we may judge it by its works? What multitudes in the Church regard the foreign missionary work with little or no interest, and see nothing in it of any special importance to the Church or the world? After all that has been done in converting the heathen world to Christ, they neither appreciate the past success and triumphs of this cause, nor see anything in its future that should command their attention, or call forth a hearty, generous support. Why this lack of faith in a cause dear to the Saviour's heart, and to the hearts of all in sympathy with Him? Want of information on the subject is one cause. How little is known of what God is doing in the great mission field? Is not the pulpit and religious press at fault here? Do they speak out with that clearness, fullness and earnestness they should? O, ye ministers of Jesus, speak out on the subject—not in an occasional missionary sermon, but keep the world's conversion before the people, as the great mission of the Church for which the Saviour died.

HEATHEN NATIONS OPENING TO THE GOSPEL.—Wonderfully are they doing this. Look at Japan, China, and India—what changes are taking place in Christianizing the nations! What movements in Japan which are leading to this! The national calendar has been conformed to that of Christian nations; national institutions where Christian professors are employed are closed on the Sabbath, as are custom houses and other public offices! The government endorsement of our civilization is regarded as a presumptive recommendation of the Christian religion. All China and India are moving toward Christianity as never before. Africa, already stretching out her hands to God, must soon yield to Christianity, as must all Mohammedan and Catholic countries. Glorious day for the Church—a grand movement all along the line. Ye friends of Jesus, fall into the ranks, and hasten the general triumph!

BURMAH.—The missions in Burma, under the direction of the Baptist Missionary Union, are a great success. What has God wrought there since Judson rejoiced over the conversion of the first convert? During the past year the number of baptisms was 994, and the total number of converts 19,662. The number of Churches is 396, and the native contributions for the support of religious work amounted to about \$29,150 for the year. Schools, to the number of 163, with 5,964 pupils, are reported. The amount of American funds appropriated and actually expended in the Burmese and Karen missions in Burma during the year was \$68,150.

MEXICO. Good news comes from Mexico, through the *Nashville Advocate*. Strong forward movements are seen all along the line, perhaps not so much in an increase of numbers, though that is a marked feature, as in a most decided improvement in spirit. There is more heart and soul in songs, prayers, and sermons than ever before. The very means used by Romanism—persecutions, mobs, and assassinations—only serve to deepen conviction and strengthen the Gospel.

Rev. Dr. Butler, Kelly, and Hutchinson, respectively of the Northern Methodist, Protestant Episcopal, and Northern Presbyterian Churches, are pushing forward their work with zeal and energy. They are gradually, but surely, making their way out into the regions beyond.

MISSIONARY NOTES.

The women are doing a great work in the foreign mission field—whether you believe it or not. Be sure and read the *Heavenly Woman's Friend*.

Did you attend the missionary concert in your Church last month? and did you hear what your pastor said respecting the extraordinary success for the foreign missionary work, and his stirring appeal for increased and more earnest efforts in the missionary cause? "But—well, I will say it: our pastor does not hold any such concert!" Of how many pastors is this true?

Have you read what Rev. James Mudge says in *Zion's Herald*, of the 21 inst., "Why Missionaries Are So Happy?"

The *Missionary Advocate* for September will pay for reading twice.

If your pastor does not hold a missionary concert, ask him the mission why.

The empire exercised by Satan over mankind is to be regarded, not as the power of a prince, but as that of an executioner.

The following prelates will be created Cardinals at the next Consistory: Antici, Mattei, Pacea, Randi, Simeoni, Vitelleschi, and the Archbishop of Rheims.

It is reported that Monsignor Roncetti is to be appointed to high ecclesiastical dignity in America.

Bishop Cox has written two letters, it is said, designed to prevent the election of Dr. DeKoven as Bishop of Illinois, which is threatened again.

'Tis life eternal to die unto the world.

ANOTHER METHODIST EPISCOPAL CHURCH IN MEXICO.

BY REV. JOHN W. BUTLER.

With our friends in the States dedicating an average of one church each day, such an occasion has perhaps ceased to have all the interest of former times; but in mission fields, where the instances are rare, and the many difficulties to be overcome are great, a dedication carries with it the utmost interest.

As the result of a year's toil and anxiety, prayer and faith, our brethren in Puebla at last saw the desire of their hearts in the completion of a house of God. The missionary in charge, Rev. C. W. Drees, sent us an invitation to be with him on the day appointed for its dedication. After a night's travel we arrived in Puebla about day break, Saturday morning, the 14th of this month. Brother Drees, with one of his local preachers, and a delegation from the boys' orphanage, met us at the depot, and escorted us to the mission-house. It is just a year since we were here. A great change has been wrought under Brother Drees' personal and daily supervision in that time. Then we saw only the land and a few remaining walls from the Inquisition times. Now we see a fine missionary's residence, a boys' orphanage, native teacher's residence, school-room, and chapel. Of this latter we will speak first and chiefly.

From time to time we had heard of Brother Drees' plans and intentions, but after all we were surprised to find what a gem of a little church he had invited us to assist him in dedicating. Its capacity is about two hundred. The ceiling runs up into a dome, a dome which once resounded with the shrieks of horrid Inquisition tortures, but which now resounds almost daily with the songs of a better and higher life. The pulpit and altar-railing are made of light and dark cedar, cut from some of the beams of the old building, so that now the same wood that once supported the walls within which such wicked crimes were perpetrated, now supports the open Bible, from which our good brother and his earnest native helpers preach the Gospel of liberty and truth as it is in Jesus. How wonderful these changes! Yes, that same God, whose "stately steps" may be so clearly traced in the politics of this country for the past few years, is now "preparing the way" for the coming of still better things for this people. And many of the centres of operation of this evangelistic movement were once the very sites of the worst of crimes of the former days.

On the morning of the dedication, Sunday, Brother Drees clearly and earnestly explained the advantages of religious liberty, and forcibly showed that "if this counsel or work be of men it will come to nought, but if it be of God we cannot overthrow it." Some three hundred people crowded within and near the door to listen to his words, some believing and rejoicing, others astonished, and wondering "what this strange doctrine could mean." In the evening a similar company gathered to hear a sermon by the writer, from the text, "but God forbid that I should glory, save in the cross of our Lord Jesus Christ." An attempt was made to show the difference between the superstition (into which many fall) and the power (as we teach and feel it) of the Cross—the first surely leading to darkness and ignorance, the second being "unto salvation" and eternal life.

During the day many people visited the church, and at times the crowds grew very large; yet, though this city is the very centre of Romish ecclesiasticism, and the hot-bed of fanaticism, the police kept perfect order throughout the entire day. Returning to our home, we felt grateful to God for what had been wrought in Puebla, and pray that the dedication of this new place of worship will give a great impetus to the work there.

A few words more. The boys' orphanage is prospering well in its new quarters. The examination of some of the boys personally enables us to say that they are advancing admirably in their studies. Their daily religious training is careful and thorough. It may also be well to add that they all looked extremely neat in those Yankee caps and suits recently sent out by some Ohio Methodists, friends from the Church in which the Puebla pastor was converted.

But Brother Drees has another burden on his heart. He sees, as do our friends at home cannot see, the necessity of the right kind of native laborers. We took with us to Puebla two promising young men! Brother Drees has two others. With these, and perhaps one or two more, he proposes to organize a theological class. Having himself taken a thorough course in the Ohio Wesleyan and Boston School of Theology, he is admirably adapted to this work. He well knows that, after two years' training, these young men will know more of Methodism, of our methods and plans of work, than any native men now in our field. And we also trust, with him, that they will become fully acquainted, not only with Methodism, but with the power and grace of God in their own hearts. There are plenty of good, earnest young men ready to join this class. It could easily be a dozen or fifteen by the first of October, when the lectures begin. But for the want of funds we must be content with four or five.

One hundred dollars (gold) a year will clothe and feed a young man. Two years will give him a fine preparation for his great life-work. Some reader of the *HERALD* could here do a grand work for souls and the Master.

Mexico City, August 18, 1875.

RELIGIOUS ITEMS.

Of 94 names recommended to the late Wesleyan Conference at Sheffield, 61 were from country circuits, and 33 from town circuits, 6 only from London. Those circuits affording most work for local preachers are the sources from which come the ministers of English Methodism.

Bishop Tulancingo (Catholic) of Mexico mourns over the condition of Romanism in that country. He says "the salary of the priests does not average the wages of a day laborer." He himself has often to dine on a crust of bread, and "for lack of money the churches and ornaments can't be kept in repair."

Bishop Rosecrans of Columbus, Ohio, forbids his clergy to celebrate "night marriages with doors open," owing to glaring and scandalous disorders. He also directs closing the church doors at all funerals that are more than 20 minutes late!

Since the decision against Rev. Mr. Keet's title going on his daughter's tombstone in England, thus really making graveyards the property of ministers of the Establishment, some of them notify the public that hereafter no tombstone can be placed over graves in these burial places without their consent.

The New York *Tablet* has made this most astonishing discovery, that "the bodies of our fellow Christians slain in China, through hatred of the Catholic faith and of France, do not emit any disagreeable odor is a fact well-known. During the month of May five or six of these corpses, which had been cast ashore, could be approached and touched with impunity, while the fetid emanations proceeding from the body of a pagan slain at the same period were enough to make one take instant flight from the shore, which had hereby become a place of infection!"

The Western *Catholic* says, "no sound Catholic will enter a Protestant church, or have his child go to any but an exclusively Catholic school."

The Emperor of Brazil is a map of cultivated tastes and liberal sentiments. A Brazilian correspondent of *The Advance* says that he (Don Pedro) recently remarked to a friend that "the only possible solution of the religious question, all over the world, is the separation of Church and State."

Cardinal Manning declares that "the sense of justice will one day put him (the Pope) back in his seat," which means that Europe must be involved in war for that purpose—the very thing the Pope himself is constantly investigating, as when he lately spoke of the "usurpations" of the present Italian government.

The Methodist Church is accomplishing a good work in Australia. It has three Conferences, all flourishing. Strange enough, the first Methodist preacher there was a convict. He was under sentence of death in England for murder. He was converted, and became so thoroughly changed that through the intercession of friends his sentence was commuted to banishment.

In Madeira, last winter, a Church of England chaplain borrowed vestments from the Roman Catholic cathedral, for a set to be made from that pattern for his own use.

The Reformed Jews have almost ceased to observe the fast of Ab, the anniversary of the destruction of the Jerusalem Temple.

The Catholic *Standard* says that English Ritualistic clergymen palm themselves off at Rome as Catholic priests, and say mass in Catholic churches. The Pope has ordered all Anglican clergymen to show their credentials. Of what use is his boasted infallibility?

At the Anglican Church Congress, Oct. 5-8, to be held in Stoke-on-Trent, Bishop Lichfield to preside, the question will be considered, "how may the Church of England and the Churches in communion with her be drawn more closely together?"

The adoption of the constitutional amendments in New Jersey secures the schools from any sectarian bias whatever, notwithstanding the wide-spread organization of the Catholic priests to defeat them.

"What the end will be," says the *Canada Christian Advocate*, "cannot now be foretold; but one thing is certain: Guibord will be buried in Cote des Neges Cemetery, though all the military force of the Dominion must needs attend the funeral."

The excitement over the priest Germain's financial administration of Catholic funds has extended to Kentucky, where several priests have been removed because they refused to account for their receipts and disbursements. The people are finding out that they neither know anything nor can control anything in this and many other directions in which they are interested.

The Herzegovinian outbreak is little understood. The territory of that name, a dependence of Turkey, has a population of 300,000, over 200,000 of whom belong to Greek and Romish Churches (some 80,000 Romanists, and 140,000 Greek Catholics), according to the Statesman's Year Book for '75. Moslem bigotry and hate harshly enforced the most offensive revenue laws, often confiscating every thing obtainable in collecting the burdensome government taxes, driving large numbers into the provinces of Austria adjoining. The crops this year being unusually bad, great suffering ensued among the people from the heartless exactions of the tax collectors, which gave rise to the rebellion now raging, and which has

inflamed the Servians and Montenegrins. The Herzegovinian leader is Lyubobratich ("love your brother"), secretary of the leader in the rebellion of 1861. He is said to be very popular. The London *Times*, commenting on the Turkish situation, says, "while we think the success of the rebellion would be a calamity at the present time, because it might precipitate the disruption of the Ottoman Empire, and plunge Europe into a mighty war, we can not blame the people for seeking to throw off an intolerable yoke."

Bismark has notified the belligerent Archbishop Ledochowski that his imprisonment will end in February next, part of it having been remitted. His suffragan Bishop, Cybichowski of Gnesen, has been expelled from the province.

An American Catholic physician, now abroad, recently said to Rev. R. M. Patterson, when in Rome: "I went to St. Peter's at grand high mass (Rome) on Sunday morning. There were 7 priests, 100 assisting officials, and a congregation of only 7 persons, not one of whom received the sacrament. There is no appearance of real devotion at the services. When I go home, and publish the facts, I expect to be mobbed. If published by a Protestant they would be called Protestant lies; but I am an attendant upon the Catholic Church, and such an imputation cannot be put upon me. I must, however, tell the truth as I find it."

Some priests in Baden, Germany, who wished to accept livings from the government, have been forbidden to do so by their Bishop, and have published a protest against this interference.

The Catholics claim 1,476,186 members of their Church in India.

The Australasian Methodist General Conference has passed resolutions authorizing lay representation—subject, however, to the approval of the British Wesleyan Conference.

The British Wesleyans number 358,062.

The American Bible Society has made a grant of 500 copies of the 9th chapter of John, in Japanese, in raised letters, to the Society for the Education of the Blind in Yokohama.

The reformed progressive party among the Jews of this city are allowed by Judge Devens to introduce pews into the synagogue, so that families may sit together, the injunction being removed. A bond was required to restore the building to its original state—when the women sat apart in the gallery—should the case hereafter be decided against them.

A railroad praying band, for the religious benefit of all road men, is being organized in this city.

Over \$200,000 of 500,000 have been subscribed for a building in the West End of London, for evangelistic services. Smaller buildings for the same purpose are to be put up in other parts of the city.

There seems to be trouble between the *Christian Intelligencer* and *The Sower*, two Dutch Reformed papers.

Do you really wish to know "our" American Cardinal's title? Well, it is "Cardinal of the Church of St. Mary of the People."

The rural districts of England have been greatly neglected by the different religious bodies, which are now awakening to the duty of supplying the spiritual destitution. The London *Methodist* complains that the home mission work of the Methodists has been very unsatisfactory, while the foreign work has been advancing with rapid strides.

Christianity is not a thing to be put on or off, at pleasure. It is part of the life of the man—the good in him developed—and this it takes time to do; it is growth. We may be enamored with it momentarily; it is not enough; it must be made the controlling principle of life.

Commercial.

BOSTON MARKET. WHOLESALE PRICES. Sept. 21, 1875.  
FLOUR—Superfine, \$5.00 @ 5.20; extra, \$4.00 @ 4.20; Southern Flour, \$6.00 @ 6.20.  
CORN—Mixed and Yellow, 77 @ 80 c. bush. OATS—45 @ 50 c. bush.  
RICE—30 @ 35 c. bush.  
SHORTS—\$20.00 @ 24.00 @ 26.00 ton.  
SEED—Timothy Hard Grass, \$3.00 @ \$3.50 bush. Red Top, \$2.00 @ 2.50 per sack. E. I. Root, \$2.00 @ 2.50 bush; Clover, 12 @ 14c. per lb.  
APPLES—\$2.00 @ 4.00 @ 6.00 bush.  
PORK—\$25.00 @ 27.00; Lard, 50 @ 55c.; Ham, 10 @ 12c. @ 14c. @ 16c. @ 18c. @ 20c. @ 22c. @ 24c. @ 26c. @ 28c. @ 30c. @ 32c. @ 34c. @ 36c. @ 38c. @ 40c. @ 42c. @ 44c. @ 46c. @ 48c. @ 50c. @ 52c. @ 54c. @ 56c. @ 58c. @ 60c. @ 62c. @ 64c. @ 66c. @ 68c. @ 70c. @ 72c. @ 74c. @ 76c. @ 78c. @ 80c. @ 82c. @ 84c. @ 86c. @ 88c. @ 90c. @ 92c. @ 94c. @ 96c. @ 98c. @ 1.00.  
BUTTER—20 @ 22c. @ 24c. @ 26c. @ 28c. @ 30c. @ 32c. @ 34c. @ 36c. @ 38c. @ 40c. @ 42c. @ 44c. @ 46c. @ 48c. @ 50c. @ 52c. @ 54c. @ 56c. @ 58c. @ 60c. @ 62c. @ 64c. @ 66c. @ 68c. @ 70c. @ 72c. @ 74c. @ 76c. @ 78c. @ 80c. @ 82c. @ 84c. @ 86c. @ 88c. @ 90c. @ 92c. @ 94c. @ 96c. @ 98c. @ 1.00.  
CHEESE—Factory, 8 @ 12c. @ 14c. @ 16c. @ 18c. @ 20c. @ 22c. @ 24c. @ 26c. @ 28c. @ 30c. @ 32c. @ 34c. @ 36c. @ 38c. @ 40c. @ 42c. @ 44c. @ 46c. @ 48c. @ 50c. @ 52c. @ 54c. @ 56c. @ 58c. @ 60c. @ 62c. @ 64c. @ 66c. @ 68c. @ 70c. @ 72c. @ 74c. @ 76c. @ 78c. @ 80c. @ 82c. @ 84c. @ 86c. @ 88c. @ 90c. @ 92c. @ 94c. @ 96c. @ 98c. @ 1.00.  
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## CONTENTS.

| ORIGINAL ARTICLES.   | PAGE |
|--|------|
| Take Us In.—The Silver City of Colorado.   | 207  |
| Queen Mary.—Foolish Wicks, the Cornish Evangelist.—Guns.—Church Music.   | 207  |
| DOCTRINAL PAPERS.  |      |
| The Divine Method. MISCELLANEOUS.  |      |
| Facts From the Tables of Memory.—Life's Responsibilities.—Devices of a Reluctant Tyrant.—Whisper Gallery Echoes. OUR BOOK TABLE.   | 208  |
| THE CHRISTIAN WORLD.   |      |
| Missionary Department.—Another Methodist Episcopal Church in Mexico. RELIGIOUS TRAVEL.—Boston Market.—Advertisements.  | 209  |
| EDITORIALS.  |      |
| The Sabbath Question.—Another Defeat for France.—Foreign Correspondence.—Editorial Paragraphs.   | 209  |
| EDITORIAL ITEMS. THE WEEK. HARVARD ST. Church.—Advertisements.   | 201  |
| THE SUNDAY-SCHOOL.—ZION'S HERALD Questions.—Who Is Right? THE FAMILY. Questions.—The Encumbered Care, Cuba. The City of Silence.—Cyrus and Alexander, etc. FOR THE YOUNGEST READERS. Resolute's Fall.—Alma Kate Dolloff.—Selections. | 202  |
| THE FARM AND GARDEN.   |      |
| EDUCATIONAL. OUTDOORS. Advertisements.   | 203  |
| Business Notices.—Church Register.—Marriages, etc.—Reading Notices.—Vermont Items.—Advertisements.   | 204  |

# ZION'S HERALD.

THURSDAY, SEPTEMBER 23, 1875.

We could readily fill a column with the warm commendations which we have received from our own people, and from members of other Churches, of the admirable Sunday-school lessons which we have given in ZION'S HERALD. For the last three months, under Chaplain W. O. Holway, U. S. N., these excellent notes and questions have been especially able. From pure love for the work, rather than for the small compensation bestowed, a large amount of careful study has been bestowed upon them. We are happy to know that this excellent service has been well appreciated. As Mr. Holway's time is so occupied as to forbid his devoting this amount of study to the task, he has felt compelled, much to our regret, to yield the duty to another hand. But we have been peculiarly fortunate, as will be seen, in securing one every way capable of sustaining the high standard which has been attained. Rev. W. E. Huntington, the cultivated and beloved pastor of the Methodist Episcopal Church in Newton, has consented to undertake this work. Of his ability and diligence no further assurance will be required than an examination of the lesson in our present number. We shall make this department a specialty in our paper, as heretofore, and have good reason to expect an increased circulation among Sabbath-school teachers.

Dr. Curry has brought the budding hopes of certain aspirants for editorial honors to a premature decay. Having intimated in his first editorial, after his return from Europe, that the duties he resumed were "uncongenial," the natural presumption was, that he would not think of continuing them, after the present term, and might desire to be relieved of them even earlier. Indeed, one impulsive "Quill," full of sympathy for him while thus performing his necessary but distasteful tasks, volunteered to suggest several persons who had no objection to "try them on," and were ready to give him a lift. Upon this the redoubtable knight of the official quill thrust, without ceremony or sympathy, his gallant point directly through the heart of all these springing hopes. He declares in his last paper that he never intended (and evidently doubts whether he wrote it) any such misleading intimation as that. On the contrary, he did write, or intended to do so, "not uncongenial," which any man, with half an eye, can see at once is fatal to all these self-sacrificing aspirants. The veteran editor also craved enough to add, after this abrupt correction, that "it is poor business to be waiting for dead men's shoes." It is very evident that the senior editor of the *Christian Advocate* "still lives," and is making no calculation for an early burial.

The *Observer*, commenting upon an injudicious, and, we think, probably misinterpreted remark of Rev. J. Leask, that "it was unfortunate that so much stringency and rigidity are put into religion," finds in the latent doctrine contained in this utterance the secret of the spiritual demoralization of the hour. It esteems it to be the Gospel of sentimentalism and gush, as distinguished from true faith and holiness. The *Observer* adds:—

"The worldliness, licentiousness, and all manner of concupiscence, flow from us as naturally as water from a fountain. Camp-meetings that were once pentecostal seasons, where men were moved to the heart by pungent preaching, and were turned by hundreds from sin to holiness; camp-meetings that were once revival seasons, and wholly given up to the salvation of sinners, now, when this idea of religion is adopted, are sea-side resorts for summer refreshment and pleasure, and amusement are the order of the day, rather than cries of 'what must I do to be saved?' Nor is it the dry rot of camp-meetings, or of the Church, that has pervaded the Christian Church of every name—Presbyterian and Congregational more than the Methodist or the Baptist, perhaps. The religion of the day needs backbone more than anything else."

Our estimable, and usually very correct correspondent, Rev. V. M. Simons, in reporting the incidents of the late Sterling camp-meeting, not only baptizes the Rev. Charles H. Schelling with a new name, but deliberately turns him over to the Baptist Church. The faithful and popular pastor of the Main Street Methodist Church of Nashua is only concerned lest his Baptist brethren may be a little disturbed by such an unconventional transfer to their body, without examination or change of doctrinal views; and our own brethren of Nashua would be, by no means, satisfied with such an exodus. He is still "under the blood," but not "under the water."

The *Catholic Review* says: "A Methodist minister, of standing and reputation, affirmed, in the hearing of an audience not Methodist, that in his opinion his sons would never be Methodists, nor did he care to have them so." We do not think the accomplished editor of the *Review* could affirm a direct falsehood. He must have been misinformed. We can readily believe somebody has "blundered." We do not believe a Methodist minister of "standing" ever uttered such words. If so, name him! He certainly deserves to be known.

In a short and lively editorial note upon the present aspect of the political canvas, the *Pilot* remarks: "Talking about honest men, when we read Mr. Talbot's letter, withdrawing from the contest, we said we

should like to give that man a vote, some time in the sweet by-and-by—if he were not a prohibitionist." That is not exactly our case. We should be happy to give "that man" our vote in the "living present," and for the very reason, with others equally creditable to him, that he is a prohibitionist. Divided as the party leaders are now, upon two prominent names, they could not do better than to unite, and request Mr. Talbot to withdraw his declaration.

## THE SABBATH QUESTION.

Earnest writers are quite disposed to add a disproportionate intensity to the advocacy of the one aspect of any moral question which they may be considering. There are few of the great practical topics of the hour that do not admit of an honest difference of opinion. Just now, we are glad to see that the Sabbath question is up for consideration, and is awakening a wide and lively attention. Perhaps we should rather say, it is the sanctity of the Lord's Day that has aroused such extraordinary earnestness of controversy in ministers' meetings and in the religious newspapers. The discussion does not seem as yet to involve any very radical points. It does not embrace the question of the authority for the change in the day, or the divine foundation for its sacred observance; nor does it enter, very generally, upon the manner of sanctifying the day, nor upon the expediency of a class of recreations for the day, now called for in some quarters, for those who have no other opportunity to breathe fresh air, or to turn aside from the weary round of daily toil. All these are interesting topics of practical and moral importance, which cannot fall of being incidentally, at least, brought forward in any general consideration of the nature and claims to divine authority of the Christian Sabbath.

The chief point, however, now at issue is the relation to the admitted sacred character of the day of certain public religious gatherings on the Sabbath, and the duty of loyal Christians in the premises. That there should be some violence of language in the debate is a human incident. Men that are susceptible of strong convictions cannot do justice to them save by the use of the most incisive expletives. It is not surprising that men who heartily believe that God, by special providences and national judgments, has, from the beginning, defended and enforced the sanctity of the Sabbath, cannot look upon the growing public desecration of the day without anxiety. On the other hand, as some of the strongest appetites of the human heart are involved in the modern modes of appropriating the hours of this day of rest from daily toil, any restriction upon the broadest liberty will be likely to call out the most pronounced protestations.

Nothing can be more idle than to affirm that the camp-meetings originated the running of railroad trains upon the Sabbath. All the early New England camp-meetings, even the original Martha's Vineyard, the long celebrated gathering at Eastham, and, in short, all the grove meetings, until within a decade of years, were studiously arranged at a distance from cities and large towns, and as far as possible were defended from the intrusion of the rough crowds of Sabbath breakers that are always to be found in dense population. Many people, indeed, came on Sunday from the surrounding country in their carriages to the great temple in the woods, but the same persons rode in the same vehicles to the churches where they ordinarily worshipped, and the Sabbath was as hallowed a day, under the branches of the trees, as in the consecrated walls of the house of worship.

We well recollect, some twenty-five years ago, when the question began to be discussed in Roxbury about running a coach in and out of Boston before and after public services. There were many strong protestations in the religious community against this breach upon the sanctity of the Sabbath. There are Christians of the former city (now our Highland district) that have never, to this day, used a public conveyance upon the Sabbath; but the Christian community has generally settled down into the free enjoyment, at this time, of coaches and horse and steam cars when desirous of attending public services in Boston. The Churches of this city did not ask for this convenience for their benefit. The opportunity, doubtless, for adding to the revenues of the public conveyances, suggested by the course which had been already for a long time pursued in New York, occasioned the first limited number of coaches, in this vicinity, and resulted in the present multiplied facilities for all the adjoining towns. No one would for a moment think of suggesting to the Boston Churches to close their doors against all that come to them through these public conveyances. The principle is exactly the same in the case of camp-meetings. Selfishness and avarice have seized upon them as occasions to make money and to gratify appetite, and the sacredness of the day has been fearfully abused by the scream of the steam whistle, the rumbling of cars, and the restless movements of pleasure-seeking crowds. Where the trustees of such meetings have deliberately chosen points easily accessible by rail-roads or steamboats—sites specially adapted to pleasure-taking—and have sought chiefly to secure a liberal pecuniary return for money invested, or even to pay the expenses of a season of semi-religious recreations on the part of cottage owners, by the facilities of obtaining crowds of Sabbath visitors, there is not a word of palliation to be offered. It is simply sacrilege; and we do not see how God can smile upon such move-

ments, or good men become connected with them.

But while some of these meetings were primarily established in retired places, they have, unexpectedly to those that first patronized them, become the centres of immense populations during the summer season. The idea of the camp-meeting, in such instances, is entirely lost. The proprietors of a limited extent of ground have no control over the surrounding population, nor of the public lines of travel leading to it. The great body of the cottage population on Martha's Vineyard has no more relation to the Methodist tabernacle service than the population of Boston to our Methodist churches. The Christians of the city cannot control public transit, nor will they close their churches to the floating people of the streets. They worship at the Vineyard Grove in their appointed place, amid enforced quiet and absolute outward proprieties, but they are not responsible for the population gathered upon the Island, nor are they for the conduct of the people, over whom they have not the slightest control, and who will come and go without the least deference to their wishes.

The question must take now altogether another form. It is presented to conscientious Christians in such an aspect as this: Can I, as a sincere believer in the sanctity of the holy Sabbath, remain with my susceptible young children, for any length of time, in an atmosphere that has become so worldly, and expose them to the influences of such sights and scenes as must greet and powerfully impress them during these great Sabbath festivities? It has now become a personal question rather than a collective one. Certainly, so far as the masses that gather on the Island are concerned, it is infinitely better that there should be public services for them to attend than that none should be held. If there had been no public services arranged for the benefit of these crowds, the Young Men's Christian Association, if no denomination moved to enter the field, would at once, and properly, plant a tabernacle there, and seek to evangelize the pleasure-takers, or to draw aside for prayer the Christians that might be eager for an opportunity to enjoy divine worship.

At such a place as the Vineyard it would not even be a solemn testimony in behalf of the Sabbath to close the figurative gates, and to forbid visitors to approach and join in the public services, any more than it would be a protestation against Sabbath breaking to close the doors of our churches against all but the regular worshippers. When, however, the meeting stands by itself, without being hemmed in with a surrounding population; when all, save those that come to enjoy the week of religious services, will pour in upon the Sabbath, through public conveyances, or by liverly teams; when the grounds are enclosed, and the gates can be effectually shut, it does become an expressive testimony against Sabbath breaking to close the entrance, and have the fact publicly announced. It is better still not to continue the formal meeting over the Lord's Day. Those that linger, as residents in the grove, can enjoy their open-air worship; but the practical results of the immense Sabbath gatherings, spiritually, in later years, are not such as to inspire thoughtful and loyal Christians with any very high estimation of their value, as compared with attending evils. The loss of Sabbath morale is, after all, more than a counterbalance to any instances of individual good that may occur.

We are not sorry that the discussion is opened. God is in it. The consciences of good men are troubled by the existing state of things. Vital interests of the whole community depend upon the sanctity of the Lord's Day. The Sabbath was made for man. He cannot do without it. It would be a sad fact if this holy day should be, at the same time, periled by the loose practices of its avowed friends, and by the persistent and powerful attacks of pronounced enemies.

## ANOTHER DEFEAT FOR FRANCE.

France has just experienced another defeat, which we consider more humiliating and sad than that of Sedan. On this field she lost her prestige for military glory and physical prowess; but she has now bound her intellect to the triumphal chariot of the Jesuits. The latter have just gained a victory on the question of university education which will prove a Waterloo to French intelligence.

With the exception of the short period of the Restoration—the twenty years of the Bourbon rule after the fall of Napoleon—for the long period from 1789 to 1850 the French nation was to all the Liberals of Europe a star of hope, encouraging them to look for a happy future. It was the birth-place and battle-field of free thought, and with all its excesses, there was always at least a degree of confidence that the ultimate result of the great French struggle would be profitable to the cause of universal liberty. To the entire reactionary spirit of Europe it was a thorn in the flesh, and to monarchs an object of continual fear and deepest hatred. It was regarded as the seething caldron of revolution and godlessness, and the promoter of all vice and human depravity.

It is remarkable to see how completely, in the eyes of some parties, this state of things has been changed, and how gradually but how entirely the new leaf has been turned. Since the close of the Franco-German war the condition has totally altered, and gone into the opposite extreme. While now all liberal minded men outside of

France turn with feelings of painful astonishment from the picture of this degradation of the people and humiliation of the nation, all parties of reaction and civil and religious bondage see in the present condition of France the only hope for their plans of enslavement, and the only promise of a future for their dark and degrading schemes. It seems sad to see France, rescued from the ravages of the war and the Commune, throwing itself into the arms of a still worse foe; but the danger of this state of things is becoming daily more apparent.

Fate makes rapid strides, and the priesthood never hesitates, where their cause is at stake, to seize an advantageous position, and strike the iron while it is hot. They operate successfully with the hatred for Germany, and they make the thirst for revenge an instrument with which to dazzle the minds of the nation. Through a skillful intermingling of religious tendencies with the stimulating of national passions, masses are said for souls that were formerly quick awake to the dangers of clerical intrigues and wiles. Intelligent people who formerly despised such tricks are now enthusiastic for the furor of pilgrimages, and the miracles of the shrines especially, because the Virgin mother is supposed to sharpen the desire for strife in the minds of the masses, who are, on the whole, peaceably inclined.

The newspaper organ of Minister Buffet does not hesitate to declare, with evident satisfaction, that revolutionary Paris has become a pious Catholic city; and, in fact, the priests have now completely the upper hand. The clerical interests are all in the foreground, while the interests of the State withdraw to the rear. The Archbishop of Paris, in his last pastoral letter to his people, wisely declared that politics are unable to cure the ills of the land; and the politicians of the day, as well as the generals, seek the favor of the clergy. General Lebrun, the former chief of staff, at a recent banquet drank to the "alliance of the sword and the cross." In the Church processions Generals are seen bearing aloft the blazing tapers, and performing the services of ministrants; and when the Bishop needs regimental music for these parades the soldier is excused from his drill parade.

Who cannot see what this means, and where it will end? This whole business has nothing to do with religion, nor the convictions of the heart, and it only affects politics in so far as it panders to the assumption and rapacity of the priestly crowd, which has long waited for this fortunate period for carrying out their designs. The moment of intoxication has come, and the enemies of the State seize their opportunity while it lasts, and no one will deny them the skill to use it to their best advantage. They have just played a bold game in the line of instruction, and have won the day. The army yielded to them, some time ago; the interior administration has become the humble servant of their purposes; elementary instruction and all the matter of common schools has fallen into their hands. What they needed for a perfect victory in this line was control of the seats of science and university instruction, which in all previous governments had been exclusively the matter of the State.

But this hindrance to a thorough victory of the principles of the Syllabus is now overcome. Under the spur of the passionate appeal of the eloquent Dupanloup, and the accord of the Liberal members whom he managed to control, the National Assembly allowed itself to be dazzled with the catching word of "liberty of higher instruction," which means nothing else than giving the right to Bishops to erect faculties and found universities of all sorts. The "liberty of instruction" means liberty for them to do as they please, and there is no doubt that they will use all the means at their command to weave for the entire land a network of Jesuitical colleges, in which in future the French youth will receive their training for a learned or official career.

The thoughtful portion of the Liberal and Republican press sees the danger, and is giving the alarm, but this will avail but little. The Jesuits have prepared for the French nation a greater defeat than that of Sedan; they have gotten control of the higher education of the nation.

## FOREIGN CORRESPONDENCE.

I have to apologize for a delay occasioned by many engagements. I deeply regret that my present letter must convey sad news. One of our most prominent and honored ministers, Rev. Charles Prest, Secretary of our Home Mission and Contingent Fund, has been called somewhat suddenly and unexpectedly to his heavenly rest. He has been ill for the past eight or nine months; indeed, he has been visibly failing for two or three years. A severe attack of bronchitis last winter developed the existence of heart-disease, and other vital organs were evidently structurally affected. Happily, he has not suffered much pain, his chief distressing symptom being difficulty of breathing. About the middle of June the symptoms became rapidly and alarmingly worse; and, for about a fortnight, his death was expected almost hour by hour. To my great astonishment the President informed me in the Irish Conference that he had just received a note, to the effect that Mr. Prest was wonderfully better, and was even hoping to enter upon public work again. Such continued to be the news, day by day, till after the close of our own Conference.

I saw him, about a fortnight since, and was disappointed to find him weaker and worse than I had anticipated. Dropsy was evidently settling in. But he was very cheerful, hopeful, and serene; and there was every prospect of his surviving, at any rate for a few months. On the Monday after our interview a fine little grand-daughter, who, with her parents, was on a visit at his house, was suddenly seized with mortal illness, and died in a very few hours. I fancy that the shock of so sad and sudden a bereavement must have hastened the impending catastrophe. The child died on the Monday night. On Wednesday Mr. Prest rose pretty early, attended to his own toilet, and went down stairs to breakfast. But a sudden fit, apparently of an epileptic character, deprived him, in a moment, of all consciousness; and, after nine or ten hours of coma, he passed away. His funeral took place last Saturday, and was attended by many London ministers. The grand-child was buried in the same grave with Mr. Prest. The occasion was made emphatically mournful and affecting by the fact that it was a double burial.

Mr. Prest's career was a remarkable and very honorable one. He entered the ministry in 1829, and the years of his probation were spent in rural and laborious country circuits. Rural work generally makes a man of a Methodist preacher, if he has what Paddy calls "the makings of a man" in him. And certainly our departed friend, very early in his ministerial life, developed a manliness of the most robust kind. On his reception into full connection with the Conference he was appointed to Irwell Street, Manchester. The first-class Connexional position implied by such an appointment was never forfeited; but our friend remained, to the end of his days, one of our very foremost men. As a preacher, as an administrator, as a man of business, and as the officer of one of our most important departments, he rendered invaluable services, and gave universal satisfaction. He has left a deep mark on his generation, if only by the revival of home missionary zeal, and the re-organization of home missionary enterprise, which he was the chief means of effecting. He was Secretary of the department for nineteen years. During that time its income has been trebled; and we have now more than ninety home missionary ministers sustained by it, besides more than seventy old Stations transformed into Circuits, or incorporated with older Circuits.

In the same interval a vast amount of increased labor has been devoted to the ministerial and pastoral care of Wesleyans in the army and navy. Mr. Prest was passionately attached to soldiers. He used to say that if he had not been a minister he would rather have been a soldier than anything else. No one that knew him could doubt the truth of this statement. He looked every inch a soldier—erect, compact, firmly planted, his bright, keen eyes glancing quickly around, with a stern, resolute look in his face that made you feel he was not a man to be trifled with, and a voice that would have rolled magnificently along a line in thundering commands. With such advantages as these, coupled as they were with amazing energy, fearlessness, promptitude, and sagacity, he would have made a first-rate General. But he was something far better, "even a good soldier of Jesus Christ." His nature was essentially combative, and divine grace roused him to unceasing conflict with sin and evil. If his brusque manner, and out-spoken, loud voiced utterance occasionally made him seem hard and dictatorial, he was by no means so in reality. On the contrary, his friends ever found him, as was said in the address delivered during the funeral service, "as gentle as a woman, and as simple as a child." British Methodism has sustained a terrible loss by his removal.

YOUR ENGLISH CORRESPONDENT.  
London, September 3, 1875.

## Editorial Paragraphs.

We had the pleasure of attending, last week, a Camp-meeting of the old time, without any of the modern improvements; and a delightful occasion it proved. It was held at Alburgh, Va.—a town situated on a peninsula of land stretching down into Lake Champlain, its base forming the Canada line. A noted sulphur spring, with its comfortable summer boarding house, owned by Mr. Willard Sears of Boston, draws a considerable number of visitors every season to a portion of the town. Otherwise it is a purely agricultural district, with good soil and thrifty farms. The Camp-ground is a mile or two back from the shore of the noble Missisquoi Bay, in a vigorous growth of hard-wood trees. A large circle of very primitive looking tents surrounded the rough board stand and the simple plank seats without backs, capable of seating a thousand persons. There were no cottages, and no public boarding tent, save an excellent temporary arrangement by the Methodist Episcopal Society of the town, to provide plain meals for any occasional visitors during the meeting. At night, in the place of the large illuminations used in our grove meetings in this vicinity, six great fires were kindled on elevated platforms, covered with earth, making for the observer for the first time a very novel and weird appearance of the whole scene.

Three or four hundred people, in Society tents, remained permanently on the ground, while often, during the afternoons and evenings, the whole seating capacity of the circle was occupied. The series of meetings were admirably conducted by that excellent Presiding Elder, A. L. Cooper, assisted by a score of devoted ministers, chiefly from St. Albans District. The services were not too multiplied for health and comfort; there were few eccentricities, in person, addresses or modes; there were no extraordinary demonstrations, but some of the richest and sweetest spiritual services that we have ever enjoyed occurred during our visit. We never listened to more solid, intelligent, and impressive utterances, at a love feast,

than those given during a period of an hour and a half, on Sabbath morning. A very affecting and crowded service in behalf of the children was held through a whole afternoon. The testimonies of young girls and boys, at its close, melted all present. The ladies also had a remarkably effective meeting in the interest of the Woman's Foreign Mission. No one present will soon forget the touching address of Mrs. Malcolm, giving an account of the letters she had received from a little orphan child in India, bearing the name of a beloved deceased daughter, and whom she supports, as a child of her own. The little olive-faced child of the East writes to her distant American "mother and father," that she prays for them every day. It was more than animated, by several ministers present, that they should have the necessary sum to the treasurer of the society, to secure such tender prayers, in their behalf, from young Oriental lips. We trust they will do it before the fresh enthusiasm of the hour wears away.

We will not speak of the preaching that we heard. It was curious, conversational, and had unmistakable evidence that the Christian disciplines present were wonderfully quickened, and eager to enter afresh upon the work of the Lord in their appointed fields. We found a choice brother, every way, in our host upon the grounds, Rev. W. H. Hyde, the beloved pastor, now for two and a half years, of the Alburgh Methodist Episcopal Church. It is not often given to the dwellers in tents to enjoy such a substantial and varied table as the true helpmeet of this happy minister provided daily for her guests. So body and soul and spirit were greatly refreshed by a short and delightful visit to this wonderful lake country. The religious promises, all over this portion of the country, is encouraging. There is every intimation of spreading revival in religion. We have not room to refer to the charm of the journey along Lake Champlain, and down a valley of almost matchless beauty and picturesqueness, from Burlington to Rutland. All Vermont is attractive; but how any one born between these lines of verdant hills can ever move away is a natural wonder. It may, after all, be birth and blood that make the Green Mountain State so fair in our eyes.

The *Observer* gives an interesting description of a very rare and remarkable volume, which has just been added by the trustees of Astor Library to its collections. Its title, translated from the German, is, "The Hermetic Book of the Medicines of the Ancient Egyptians," in Hieratic Characters, with a Hieroglyphic Latin Glossary, by Ludwig Stern, 2 vol. fol., including 110 Fac Simile Plates. Leipzig, 1875.

Of the character of the work the *Observer* remarks:—  
"It is scarcely possible to exaggerate the literary, scientific, and historical importance of this remarkable document. It is the largest, the best preserved, and most legible text in the language of Hieroglyphics, and does not speak vaguely of incomprehensible and fantastic ideas, but furnishes indisputable insight into different phases of the life of the ancient Egyptians. The plates are a faithful and beautiful facsimile reproduction of the original papyrus by the improved process of nature printing. It has been ascertained beyond a reasonable doubt that the original was written in the sixteenth century B. C., and is therefore more than 3,400 years old. It was purchased by Mr. Ebers from a native at Thebes in 1872, and was brought to Leipzig by him directly to Leipzig. Here he was engaged deciphering it, and, as the result has shown, has had remarkable success."

Specimens of its pathological indications and of its remedies for described symptoms are given. These are much more sensible than would be expected. Altogether the volume is a very curious relic of the learning of three thousand years ago. Medical science of to day may seem as crude as the science of three thousand years hence!

At the late German Central Conference, held in Cincinnati, the course of the veneration and devoted Dr. Nast in conducting the *Christian Apologist* was heartily endorsed by the committee on publications, and to the criticism made by Rev. Mr. Wunderlich, of Wheeling, Va., that, on the question of holiness, he had made his paper the organ of a party not of the Church, Rev. J. Krehbiel made a very earnest vindication of the able and sincere editor. The report was nearly unanimously adopted, and the delegates to General Conference were instructed to vote for his re-election to office.

The Conference, says the *Western Advocate*, "took strong and decided ground on the question of temperance, a fact that was especially commented on and commended by Bishop Foster. In his closing address he urged the preachers to stand by the report, and the laity to stand by their ministers in this matter. This he thought was all the more necessary from the peculiar difficulties surrounding them, and from the beer-drinking habits of the German people." The same paper says:—

"The statistical report showed a healthy condition, as may be seen by the following: members in full connection, 10,781—increase, 400; probationers, 1,223—increase, 87; churches, 171—increase, 2; churches, 171—increase, 1; probable value, \$621,900—increase, \$83,200; parsonages, 68; probable value, \$15,025; scholars in Sunday-school, 10,149; amounts raised for Conference claimants, \$1,635.00; collected for missions, \$9,406.71; women's foreign missionary society, \$105.00; church extension, \$5,242.61; tract cause, \$228.01; Sunday-school union, \$264.63; Freedmen's aid society, \$1,000.00; \$26.25; support of Bishops, \$431.00; for ministerial support, \$60,000; number of converts in Sunday-schools, 532."

Rev. T. J. Abbott, pastor of the Centenary Methodist Episcopal Church in Charleston, South Carolina, late of the New England Conference, has been visiting, for a few weeks, his friends in New England. He returns now, to his important post. He gives encouraging accounts of the field he is cultivating, and the favorable opportunities for extending his work. He labors, however, alone, without the slightest outward sympathy from a minister or member of the Methodist Episcopal Church South. None seek his acquaintance, or shows courtesy to him or his cultivated New England wife. It is probable, if a Southern minister should open a service in Boston, at the excellent Dr. Deems has in New York, his presence in our city would be an unrecognized fact for two years! Such a question is certainly pertinent when fraternal monuments, in the shape of churches, are being built at the South, and endowed with generous Northern subscriptions.

Brother Abbott earnestly desires donations of standard Methodist books for the brethren of color in the ministry who are unable to purchase them. Such books are required in our Conference courses of study, and are not needed in our libraries, will be particularly acceptable. They can be sent to the Methodist Book-store. The accommodating Agent, Mr. Magee, has offered to receive them, and forward them to Charleston. We trust an early and generous response will be made to this appeal.

The *Pilot*, with characteristic good sense, approves the late decision of the Catholic temperance associations to celebrate in this

vicinity their anniversary with a lecture rather than with a process-ion, entailing the useless expense of many thousands of dollars. The *Catholic Review*, on the other hand, responds heartily to a suggestion of a correspondent, recommending the inauguration of the European Catholic folly of pilgrimages. This writer says "that the splendid fall weather is admirably suited for such visits, and he urges that the pilgrimages would be most edifying." Upon this the *Review* remarks: "They undoubtedly would, and would exercise a stimulating influence on our people. Our correspondent will be glad to learn that some of the societies and some of the clergy have the matter under consideration. He has given them the suggestion by reference to the good results which followed from such pilgrimages in New Orleans and Toronto." To which we simply add, "bodily exercise profiteth little, but godliness is profitable unto all things;" and there is particularly good authority for this remark.

The testimony of the Temperance Alliance, as to the increase of liquor drinking under the present license law, is questioned by some of the friends of this experiment, as an unjustified assertion. The *Springfield Republican* has not enjoyed the reputation of being an over-ardent advocate of prohibition; but its Boston correspondent affirms,—"There is no doubt, I think, that the temporary decrease in liquor selling and public drunkenness under the new license law has given place to a rapid increase, especially among the working people in shops and factories. Employers of laborers find that they must give them liquor, or they will be prohibited by law, and it is evident that, besides the great number of persons licensed to sell liquor, many are selling without any license. These things begin to awaken the usual reaction against such legislation, and the State election. The vigilance committee."

Doubtless the latter intimation will prove true, and politicians will be wise to make a note of it.

It is amusing to find an editorial item, copied without credit by an exchange, faithfully transcribing, like a Chinese tailor, the manifold errors of our press. We wrote a little note upon Dr. Haven's paper in the *Christian Advocate*, sharply criticizing the boot-rowing passion which has, of late, seized the under graduates of our colleges. We remarked that he closed his *severe* strictures with a prophecy. Our printer set it up *seven* strictures, and the word escaped the eye of our proof reader. One of our exchanges appropriates the note, without so much as "by your leave," but carefully preserving the boot-rowing passion, and intimating that Dr. Haven had in his article *seven* strictures, which must puzzle the author himself to find in his excellent paper. We beg our *confere* not to copy our typographical blunders, and he is welcome to our paragraphs.

Cardinal McCloskey seems to have received, according to a graduate of the English University of Cambridge, wrote to Boston, Paris, Vienna and Zurich, seeking information as to the facilities afforded in these places to women desiring to study medicine. His daughter had just passed her preliminary examination in the liberal arts at London, and with such brilliancy that a society for the promotion of medical education had awarded her a three years' scholarship, yielding a sum sufficient to support her wherever she might pursue her professional course. After a thorough investigation of the attractions of all these different educational centers, preference was given to Boston University, and in a few days the lady will enter its School of Medicine. How long England proposes to continue to force such daughters into exile, to procure the education persistently denied them at home, we do not know; but so long as the policy is tolerated it is some relief to see such good taste shown in the selection of the place of exile.

Rev. Charles Jones, of the Edwards Church, Saxtonville, Mass., has published, in a tract form, a sermon lately delivered in his own church, upon "Woman." It is well written, and admirable in its illustration of what the Bible has done for the sex. The author does not think, however, that it is the Bible which is now inspiring her with a desire for the ballot and public office, or that the enjoyment of the franchise will cure her of all her sorrows, or the world of all its evils—which is doubtless unquestionable truth. It is far less difficult to say this, however, with great show of sense, than to think of any very good reason why woman should not be permitted to vote, if she wishes to, and especially if she is taxed for property in her own right.

Our readers have not failed to be impressed with the valuable contributions of Rev. Dr. S. R. Denney, late of Lynn, and now of New Haven, Conn. His discourse at the Sunday-school Convention in Fall River, last fall, was the great feature of the occasion. He writes with a strong and beautiful pen. His style is rich, without being florid, and he abounds in striking illustrations. Dr. Denney has prepared several attractive popular lectures—on "Brain and Muscle," one on "True Culture," and one on "Dikes," which he will be pleased to give, for a reasonable compensation, during the fall and winter. Address Mr. Denney as above, and an excellent evening's entertainment can be secured.

The *Pittsburgh Christian Advocate* announces the sudden death of Rev. Gideon D. Kinner, of the Pittsburgh Conference, Methodist Episcopal Church. He died at his residence in Columbiana, Ohio, Wednesday morning, September 8th, in the sixty-eighth year of his age, and the forty-third of his ministry. He was born in Venango County, Pa. He was converted, and united with the Church in his boyhood, and was received on trial in the Pittsburgh Conference in the year 1832, at the session in Wellsburg, Va., now West Virginia. He was then about twenty-five years of age.

Rev. A. D. Sargeant's excellent little tract on "Bequests: Have You Made Your Will?" has been handsomely published by Nelson and Phillips. Magee has it. It should be widely scattered.







## THE SUNDAY SCHOOL.

Fourth Quarter.

Sunday, October 3.

Lesson I, John, xii, 23-33.

BY REV. W. E. HUNTINGTON.

## JESUS LIFTED UP.

Leader. 23 And Jesus answered them, saying, The hour is come, that the Son of Man should be glorified.

School. 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit.

L. 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

S. 26 If any man serve Me, let him follow Me; and where I am there shall also My servant be. If any man serve Me him will My Father honor.

L. 27 Now is My soul troubled; and what shall I say? Father, save Me from this hour. But for this cause came I unto this hour.

S. 28 Father, glorify Thy name.

L. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

S. 29 The people therefore that stood by, and heard it, said that it thundered; others said, An angel spake to Him.

L. 30 Jesus answered and said, This voice came not because of Me, but for your sakes: for the hour is come, that the Son of Man should be glorified.

S. 31 Now is the judgment of this world; now shall the prince of this world be cast out.

L. 32 And I, if I be lifted up from the earth, will draw all men unto Me.

S. 33 This He said, signifying what death He should die.

Connection: Our last lesson left the Saviour condemned by the Jewish Sanhedrim. Caiaphas, the high priest, having been the mouth-piece of the Council's sentence. After the gathering at Caiaphas' house Jesus retired to the little city of Ephraim, about twenty miles north of Jerusalem. The time He spent in that seclusion, with only His disciples about Him, is not known—probably several weeks. The Pharisees were abroad, offering bribes for His capture. It was from the solitude of those weeks at Ephraim that Jesus entered upon His last journey to Jerusalem, with His twelve followers. During this journey Salome made her ambitious request for her sons, James and John, that they might hold the two seats of honor with Christ in His kingdom. As they passed through Jericho blind Bartimeus raised his cry of distress; and both he and his blind companion were healed by Jesus. Here also occurred the scene of Zaccheus climbing into the boughs of a fig tree to see Jesus as He passed by. The conversion of this publican was another joyful event in that solemn journey. The parable of the pounds was told probably as they took up the line of march from Jericho. "Six days before the Passover" (verse 1), on Friday evening, Jesus arrived at Bethany, where He spent the Sabbath-day at His favorite resting place, the home of Lazarus and his sisters. On Sabbath evening came the first given in the house of Simon the leper, at which Martha served, while Mary anointed the feet of Jesus, and the false Judas sneered. The next day was Palm Sunday, with its triumphal entry into Jerusalem over the Mount of Olives. Jesus had left Ephraim with the Twelve; but now He came nearest the holy city, His path converged with that of the multitudes who were pressing on to the great feast. While their empty "hosannas" filled the air Jesus looked down upon Jerusalem with bitter sorrow, and "wept aloud." It was during the afternoon of the same day that Jesus entered the Temple. He found its sanctity trampled upon by money-changers and dove-sellers; and before He could deliver His last lesson there He must once more "thoroughly purge His floor." A few Greeks, no doubt "proseleutes of the gate," sought, through Philip and Andrew, an interview with Jesus. Our lesson contains some of Christ's words addressed to them and the disciples.

Jesus answered them, etc. Jesus admitted the Greeks to His presence, and "them" includes, no doubt, His followers. Alford thinks the Greeks did not speak with Jesus, however.

These men from the West at the end of the life of Jesus set forth, the same as the Magi from the East at its beginning; but they came to the cross of the King, as those to His cradle (Stier).

The hour is come—the crisis is at hand; the days of sorrow, the nights of agony are just ahead; the time of betrayal, sentence and death is come; the week into which Gethsemane, the Judgment Hall, and Calvary are to crowd their awful meaning is begun.

Son of Man, etc.—a favorite title that Jesus applies to Himself. His human nature is now to receive its exaltation. He looks beyond the false kiss, the insults at Pilate's bar, and the ignominy and agony of the Cross, to the triumph of His resurrection and ascension. His passion leads to this triumph, so that even in the path of His suffering life is "glorified."

Except a corn of wheat, etc. There is one universal law that rules in all life-processes, and Jesus announces it with emphasis, "Verily, verily," and yet by the plain simile of "a corn of wheat." "I am the life," but only so through death. The seed must be buried in the soil, and die, or it cannot bear blade, ear and full corn. The Son of Man must die and be buried, go through the humiliation of Passion Week, that out of its sacrifice redeeming love and life may reach their highest meaning. See Heb. xii, 2; Eph. i, 20-23; Phil. ii, 8, 9.

Abideth alone. Christ came to be a life-energy. He was not to be a solitary character, of transcendent beauty in the moral universe; He must communicate life. There is a law for this, and He is "made under the law." He dies; His Church lives.

These words seem to have been intended for the Greeks who listened. Human nature does not attain in this world a true and essentially beautiful appearance by the aid of poetry and art, as Grecian schools taught. Even nature protests against their fear of death (Lange). The symbolism here lies at the root of that in chapter vi, where Christ is the "Bread of Life" (Alford).

He that loveth his life, etc. Verse 24 applies a fundamental truth to the person of Christ. He now carries out the law, so as to touch all men. This truth is a key-note in the ethics of Christ.

The love of the outward, selfish life is deadly. A love which returns upon its source is false. True love cannot be centered in self. See Matt. x, 39; xvi, 26; Luke, ix, 24; xvii, 33. DeWette, on Matt. x, 39, says, reference is made in alternate clauses to the life of the body and eternal life.

He that hateth his life, etc. This is the converse of the preceding truth, and is strongly put. In Luke, xiv, 26, Jesus teaches hatred of earthly relationships; but we are not to suppose an active, personal enmity is taught. His treatment of His mother at the Cross would of itself put a negative upon such an interpretation. So here the meaning is, the life in this world is to be subordinated to the life eternal. Paul says, "I keep my body under." The esteem for this life of the flesh is to be even disesteemed, in comparison with the disciple's love for the spiritual life, the life lived "by faith in the Son of God."

If any man serve Me, etc. Jesus always made prominent the truth that the disciple's life must be lived in personal relation to Himself. The following of Jesus must be along His path—through humiliation, suffering, death, to the final glory.

Where I am, etc.—in my true place, i. e., in the glory of the Father (Alford). Not simply on the same road (Luther); that is expressed in the preceding sentence; nor only in the present moment (Meyer); but first, in the state of humiliation, of death; then in the state of glory beyond death, the state of raising the servant being thus involved. See xvii, 24; 2 Tim. ii, 11, 12.

His will My Father honor—the last of three consecutive promises contained in verses 25, 26: (1) eternal life, (2) fellowship with Jesus in His glory, (3) honor from God the Father. Thus labor, sacrifice, and even death become exalted in the believer's experience.

Now is My soul troubled. Here is a transition of feeling. Jesus had calmly announced the law under which it was fitting that He should die. But now the shadow of the Cross falls into His soul; His sensitive human nature is distracted; great tides of bitter dread throb in His heart, human impulses beating against the unyielding consciousness of His divine Sonship.

What shall I say?—indicating the terrible mental conflict through which Jesus was passing. He hesitates, "as if it were a subject of debate whether He could bear those sufferings, or whether the work of man's redemption should be abandoned, and He should call upon God to save Him" (Barnes).

Father, save Me from this hour. Most Greek exegotes, and Erasmus, Lampe, Tholuck, Whedon, Barnes, and others make this an interrogation, as if it read, "shall I say, 'Father, save,' etc.?" Alford, Meyer, Lücke and Calvin hold to the punctuation of the English version. The first reading seems preferable. By either punctuation, however, Jesus takes this prayer upon His lips, as if to try it. Its tone does not accord with the obedience which, all through His life, had prompted Him to say, "My Father's will."

For this cause, etc. Here the limit of that human impulse which suggested the foregoing petition was erected. He braces His humanity to the struggle of the hour by the thought that "the going into, and exhausting this hour, this cup, is the very appointed way of My glorification" (Stier).

Father, glorify Thy name—the calm, triumphant prayer of obedience. The tumult of His soul was conquered, and again he faced the valley of death without fear, looking beyond into the glory of His Father, whose name was to be exalted through the passion of His Son.

A voice. Jesus had prayed audibly. A majestic voice above the Temple answered that prayer—a distinct, articulate, miraculous sound, which the Lord and His disciples recognized as an answer.

This cannot be interpreted as the Jewish *bat kol*—a voice regarded as issuing from a peal of thunder (Lange). It was not a purely objective sound, or all would have heard the words. There was a spiritual susceptibility required, which Jesus and His intimate followers possessed. Samuel heard a voice (1 Sam. iii, 4-10) which Eli did not. Paul distinguished a message spoken out of the dazzling light (Acts, ix, 4), which his attendants did not perceive. So here some said "it thundered." Here were the "deaf that had ears." They heard vibrations of the air, but the divine message carried by the pulsing air did not enter their spiritual understanding. Others said, "an angel spake." These were of a little finer sensibility, and did not rationalize the miracle away entirely; but, being struck with the unusual solemnity of the sound, they thought its source was angelic. At the baptism and at the Transfiguration of Christ the same divine Voice had spoken.

I have both glorified it, etc. In the dispensation of Law and Prophecy, now at an end, God had been glorified. Again, in the new and grander dispensation, opening to the world from the life and death of the Only Begotten Son, the "gloria in excelsis" is both prelude and unending song.

Not because of Me. Jesus did not need the audible answer. He was assured of His Father's answers, though received in the midnight silence of Olivet.

For your sakes—for the sake of all who heard the sound, and might have understood the voice (Alford), another external evidence of His Messiahship is added, to convince the doubtful.

Now is the judgment, etc.—the decisive event is approaching, the "crisis" (that is the exact Greek word). The world is henceforth to be tried by certain great tests; a suffering Christ, the Cross, which "becomes a throne of judgment" (Whedon), the Holy Ghost, whose mission in part is to bring judgment upon the wickedness enthroned in the world (xvi, 11).

Now shall the prince of this world, etc. The fulfillment of God's promise (Gen. iii, 15) is to take place. There is a sin-power in the earth. Satan is its prince. Paul calls him "the god of this world" (2 Cor. iv, 4). Christ conquered him in the personal encounter of the wilderness. Satan's power was broken, once for all, when Jesus rose from the dead. The "casting out" will go on with the triumphs of the faith.

He is indeed still trying and working over the earth (Eph. ii, 2). He retains the air and wind regions of the human world, as far as it is not yet spiritual, whence he reacts upon the Church of Christ. Subsequently he is cast upon the earth (Rev. xii, 9); i. e., he possesses himself of traditional ancient ordinances, now lifeless. But in time to come he is also cast out of the earth into the bottomless pit (Rev. xx) (Lange).

If I be lifted up, etc. The Saviour's struggle was not past. Again His human shrinking suggests the doubt, "if it is to be so."

This "lifted up" is beautifully ambiguous. It is at once the humiliation and the exaltation (Whedon). The exalting to God's right hand is set forth by that uplifting on the Cross (Alford).

Will draw all men, etc. Before He had said (vi, 44) the Father drew men to the Son. Now, in His exaltation to the Father's throne, the Son draws to Himself. There is a divine magnetism in the Cross; all shall feel it—Jew, Gentile, bond and free. By a cord, which faith holds fast, but which disbelief snaps asunder, Christ is drawing upon the hearts of all men.

What death He should die—not simply a Johannine interpretation (Meyer), or a mere hint, perchance (Tholuck), for the death of the Cross was not only objectively the condition of the lifting up of Christ, it is also subjectively the strongest and the single decisive attraction to the exalted Christ.

## ZION'S HERALD QUESTIONS.

From the Notes.

Bible Lesson Series, October 3.

1 What events in Christ's life occurred between this lesson and the last?

2 To whom was Jesus speaking?

3 When did Christ's glorification begin?

4 What fundamental truth appears in the simile of verse 24?

5 Give clear definitions of the word "life," as it occurs in verse 25.

6 What honors are worthy of Christian ambition?

7 Was every period in the life of Jesus equally necessary in fulfilling His mission?

8 How does the human nature of our Lord manifest itself in this lesson?

9 What conditions in our life are necessary if we would hear divine messages?

10 Does Christ teach that all men will be saved?

WHO IS RIGHT?

MR. EDITOR:—The Feast of Tabernacles does not "recall" or celebrate the forty years' tent life in the wilderness, as stated in the Sabbath-school Lesson of August 12, and also about May 10, 1874. The Feast of Tabernacles celebrated, memorialized the dividing of "the Red Sea into parts." The dividing of the Sea closed a series of mighty miracles, which proved to all nations that there is but one God. The Feast of Tabernacles, throughout its observance, kept these evidences of "one Lord."

R. CURTIS.

Osage, Allegan Co., Mich., Sept. 5.

We print the above from our correspondent for the benefit of our Biblical students. —[ED. HERALD.]

The Family.

QUESTIONS.

BY MRS. M. L. RAYNE.

"Shall I ever grow old, like grandma?"

Our little Bessie said;

"Shall I look through those funny glasses,

And wear a cap on my head?

Shall I be as wise and solemn,

And never play or run?

Wear those long poky dresses,

And never have any fun?"

"Shall I know how deep is the ocean,

And why the world goes round?

Where the old men go to,

And how the fairies are found?

And if at the end of the rainbow

There is really a pot of gold?

Is there any winter in heaven?

And can God ever grow old?"

Ab! Bessie has gained the knowledge,

Greater than earthly ken;

She is learned in the lore of angels—

Wise as the wisest men;

And she dwells with her gentle Teacher,

Afar in the upper fold,

While we may not weep, remembering

Our darling will not grow old.

Chicago.

THE BUCCANEER'S CAVE, CUBA.

BY F. A. P., ESQ.

The history of Cuba is replete with incidents concerning the adventures and rendezvous of the buccaneers who infested the waters and islands of the West Indies—how they issued from the rocky caverns and secluded inlets, manned their swift sailing vessels, and swept the ocean for unarmed merchantmen, which they captured and despoiled of their choicest freight, and then scattered, and removed the goods to their rendezvous for division.

One of the most noted of these retreats was about three miles inland from Matanzas, in the island of Cuba. A ship's company of ten men started one morning for the purpose of exploring the wonderful cave we had heard

so much about. We procured two Spanish soldiers to act as guides, several balls of tarred twine, and a few lamps, and took up the line of march. The route was along the road for awhile, and then over the hills, the surface of which had the appearance of cooled lava, until we came to a large clump of jungle-wood, when the guides refused to proceed, and warned us not to enter the cave, as a great many had gone in who never came out.

We picked our way through the jungle on hands and knees for about twenty rods, when we came to an opening in the earth, down which we descended, using the juttings of rocks as steps, almost one hundred feet, to the entrance of the cave, which reminded us of Dante's description of the ninth pit, in which were confined libelers and slanderers, through which we likewise passed on all fours. Our first act was to drink water from a bowl, found in the rock on the bottom of the cave near the entrance, made round and smooth as glass by the constant dropping of water, one drop at a time, from the top of the cave. Whence came those drops none could tell. The heat of the sun outside was intense, no rain having fallen for a number of days, and the surface of the earth seemed parched with the heat. Still the water kept constantly dripping, drop by drop, and was excellent to drink.

We proceeded a few yards, and found ourselves in a large cavern in the bowels of the earth, nearly circular in form, and almost three hundred feet in height, and of the same diameter, lighted only by the rays that came in at the small entrance, and inhabited only, so far as we could see, by bats, owls and rats, of size sufficient to repel the attack of any who should molest them.

The cave seemed to have been formed by some convulsion of nature—perhaps the crater formed by a volcanic eruption. The bottom and sides were rock, nearly white, and the top looks the same; and from the sides and top were formed objects of various shapes, and birds and animals of many different kinds. Some say that these formations were petrified congealed water, and cited the dripping of the water at the entrance as evidence of that theory; but how the ice was formed in the torrid zone, and then petrified, is a mystery, if the theory is true.

Passing through in an easterly direction, we came to an amphitheater many times larger than the first, and still more wonderful, rivaling the legends of the middle ages. Overhead, and all about, were figures of birds and animals, and formations exactly like icicles, pieces of which, small and great, were broken off, the interior of which presented the appearance of having been formed in layers, or rings, of different colors.

The most wonderful of all, however, was the figure of a soldier, life size, with gun upon his shoulder, standing sentinel, as it were, at the entrance to one of the many intricate passages which led in various directions from the great hall. It is said that those passages led to the inner caverns, the abode of the buccaneers where they secreted themselves and their plunder, and held high carnival when on shore. Surely their crimes must have been fearful to have induced such self-punishment in the heart of the earth, and away from their kind.

Some of us attempted to explore some of those labyrinths, and to avoid losing our way, we fastened one end of a ball of tarred twine (tarred, to prevent the rats biting it off) at the entrance, and started off, unwinding the twine as we went. After much time spent in winding and turning, ascending and descending, we retraced our steps, following the tarred twine to the point of departure. Had time permitted we might have been more successful, and returned with some trophies of our adventure.

It is said some of those passages ran in a westerly direction as far as Havana, about eight miles distant. From the easterly side of the large cavern two of us descended about fifty feet, by means of the jutting rocks, to the entrance, about six feet high by four wide, to a densely dark, open space, which seemed to be without bounds, and resembled the description of Pluto; and we involuntarily prayed to be delivered from evil. We threw pieces of rock into the vacant space, but could hear nothing for some seconds, and then a bound among the rocks far below, and a splash of water.

It is said that the cavern in that direction extends away down under the harbor of Matanzas, more than three miles. On returning we noticed, for the first time, a huge boulder, of many tons' weight, directly over our heads, resting as it seemed to us on a pivot no larger than an egg, the slightest touch of which it seemed would topple it over, and block our egress, as it would have filled the entire space in front of the entrance to the dark cavern.

Our exit was somewhat hasty, but in seeking to escape Charybdis we rushed out upon Scylla. The birds and owls evidently regarded us as intruders, and kept up a constant fluttering and commingling, as if concerting measures either to resist or to punish us for so boldly intruding on their domain.

We escaped, however, without molestation, made our exit from the cave, and went on board of ship.

We have victory by being shut in with God. He sweeps everything away that hinders the answer to our prayers.

## THE CITY OF SILENCE.

BY REV. H. D. WARDWELL.

In the city of silence the dead repose,  
In the keeping of God, while the years roll on,  
While over their graves the summer-wind blows,  
Or Winter rules from his icy throne.

There are the monarchs of ages fled  
Who ruled the nations long ago;  
And ancient kings are there with the dead,  
Throneless and crownless and scepterless now.

There are the tyrants of darker years,  
And they who suffered the tyrant's thrall;  
And Truth's grand heroes, who sowed in tears,  
In the city of silence are resting all.

There are the champions of Error's night,  
Side by side in the silent land,  
With martyrs and prophets, whose words of might  
Roll grand through the ages, with cadence grand.

There are the loved of the vanished days,  
That awake no more on an earthly strand;  
We laid them down in the silent ways  
That border the hills of the morning land.

In the city of silence no sorrows come,  
And crime shrinks back from its still abodes;  
There the stormy voice of passion is dumb,  
And Hate's stern error no more corrodes.

No false distinctions find entrance there;  
No vain ambitions its bounds invade;  
There all are equal, where all must wear  
The garment of death in the land of shade.

Through the city of silence we all must go—  
Must pass through the shadow of death's long night  
To meet where friendship's immortal glow  
To reach the bliss of the city of light.

In the city of silence with reverence tread;  
There let the flowers in their beauty bloom;  
There let the bright birds sing songs o'er the dead,  
And the green waving tree whisper peace o'er the tomb.

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but, instead of continuing to be master, he became a slave to wine. His carousals were something wonderful, though often sad enough to him.

On one occasion, when crazed with wine, he killed his dearest friend, and he did many other foolish things. At last he began to give prizes to those that could drink the most. At one great feast the man that took the prize drank fourteen quarts of pure, unmixed wine, and died within three days. Thirty of the contestants for this prize died upon the spot, and several more afterward.

Alexander himself finally came to his end through drinking wine. He attended a carousal with Medias, when he drank much and long, and the next day he was taken down with a fever. Tormented with thirst, he drank more wine, as a medicine this time; but it only hastened his end. And so he died early in manhood, being only thirty-two years of age—a victim of intemperance on wine. He left a kingdom unprovided for, and that soon went to pieces.

Surely, the effects of wine drinking do not seem to be much better than those of whiskey drinking; and it is more seductive, at first, because it is pleasanter to take, and you think there is no danger in it. We know in our day, however, that drinking wine, or even cider, gives people a taste for something stronger. I suppose the wine will not kill people off quite so fast, but it kills them, all the same, only by slower degrees.

Cyrus was right. Wine is poison in the cup, and the good Book



## The Farm and Garden.

**PRESERVATION OF GRAPES.**—We have preserved grapes for thirty years, and the trouble is so small we venture to give it:—

We supply ourselves with barrels, first seeing they are perfectly dry; then the quantity of cotton required; pick the grapes when ripe, care being used not to let them remain on too long; lay them on paper, on sheets, thirty six hours exposed to sun or in a dry place; remove the unhealthy ones; place a heavy layer of cotton in the barrel; then a layer of fruit alternate; cover up, and "Isabels" will keep fresh till May.

Sawdust may be substituted for cotton. The tendency to put the fruit under the water-pipe, to prepare for the table, destroys the flavor, however.

W. B.

**TO MAKE LEAD PIPE SAFE TO USE FOR DRINKING-WATER.**—It is very generally known that lead is more or less acted upon by drinking-water, and thus rendered unsafe to use for conducting the same for any great distance. Tinning on the inside has been employed as a remedy for the evil; but on account of cost, or for some other reason, such pipe has not come into very general use. What is supposed to be a better remedy has been patented by Dr. H. Schwartz, of Breslau. His device consists in treating lead pipe for ten or fifteen minutes with a two to five per cent. solution of sulphuretted potassium or sodium, at a temperature of 212 degrees. A boiling solution of sulphur in caustic soda is found to answer the same purpose. This treatment causes the formation on the surface of the pipe of a thin coating of sulphuretted lead. A strong proof of the insolubility of sulphuretted lead is the fact that water from Galena mines never contains a trace of lead. Still, a doubt might arise as to the equal power of the artificial sulphuretted lead to resist the action of water. Fortunately, here too we have experimental proof to rely upon.

The *Chemical Bulletin*, of Paris, refers to a series of experiments with pipe coated after the method of Dr. Schwartz. These pipes were exposed, at the same time with other unprotected pipes, to the action of rain water, snow water, distilled water, and the city water. On the following day he found a perceptible quantity of lead in the water which ran through the unprotected pipes, except in the case of city water, where traces of lead were found after a few days. For three months, however, and in the presence of air, the coated pipes did not contaminate the water flowing through them.

For the benefit of those interested in Schwartz's process, we would say that the details are given in the specification of patent No. 1519 of the British Patent Reports for 1863.—*Am. Manufacturer.*

**PEAR TREES.**—That the pear is a long-lived tree is shown by the famous Endicott and Snydes pear trees, which are over two hundred years old; and experiments show that many of the mossy and fruitless trees, which at thirty or forty years of age are apparently worthless, may be given new life and vigor, and made productive again, by stirring the soil around them as far as the roots extend, manuring them liberally, and cutting out the dead limbs; and by grafting a new top they will be given a new start. Three seasons should be taken in which to put on a new top. Grafting the top limbs the first year, and working down wood-ashes, is one of the best fertilizers. Old bones, well buried, are good, and the contents of cess-pools and privy vaults exceedingly so. In stirring the soil do not break the roots.

To tell good eggs, put them in water. If the large end turns up, they are not fresh. This is an infallible rule to distinguish a good egg from a bad one.

## EDUCATIONAL.

A foreign contemporary says, "one fourth of the boys and two thirds of the girls in France—altogether very nearly one half of the juvenile population, are being instructed by the nuns, and more than thirty per cent. of the population are unable to read or write."

The Primitive Methodists of England have provided a college, where their daughters may be trained, on Clapham Common. Mrs. Rowe, the lady president, is wife of Rev. W. Rowe, lately of Canada, who has supervision of the college.

Mr. Gladstone, in addition to his scholarly and critical abilities, is a good musician and singer, and can delight his friends with fine accompaniments on the piano.

The State Normal School at Bridge-water has a new class, of 74. One student is from Japan, and 1 from Burnham.

The Syracuse University has three departments—the College of the Liberal Arts, the College of Physicians and Surgeons, and the College of the Fine Arts. The last had 23 students in its four classes—ladies and gentlemen.

The Historic Genealogical Society of Boston has received from Dr. George H. Moore, of New York, 102 folio volumes of journals and reports of the Parliament of England.

The Illinois State Register says the schools of that State are a failure. Reading, writing and arithmetic are taught very imperfectly. Yet \$9,000,000 are spent annually. Similar complaint is made in Missouri. Throughout the country there is wanted a higher grade of teachers. The instruction is too mechanical.

The Normal School at Parais, Chili,

under the charge of Mr. George L. Stearns, of Harvard College, is in a very flourishing condition. Another normal school, in a Southern province, is superintended by his brother. A normal school for women is to be opened at Buenos Ayres.

The Khedive of Egypt proposes to establish at Alexandria a great public school for children of all nationalities, at an expense of \$65,000.

In Norway \$280,000 additional to previous appropriations are for the public schools.

Prof. Whitney says that the University of Jena (Germany) does not "sell its degrees to foreign applicants."

The *New England Journal of Education* is a very valuable and interesting publication, and will publish an illustrated centennial edition in July, '76.

By a statute of Massachusetts, "any city or town may, and every city and town having more than 10,000 inhabitants shall, annually make provision for giving free instruction in industrial and mechanical drawing to persons over 15 years of age, either in day or evening schools, under the direction of the school committee. Drawing is taught in all the public schools of Boston. Massachusetts has a State normal art school.

The geologists in the Wheeler Exploration say that volcanic disturbances and eruptions may occur any day in our Western territory.

The *Pilot*, with its customary liberality and candor, above that of some other Catholic papers, speaks of Archbishop Purcell's "well-merited rebuke of one of the speakers at a Catholic college commencement, who had dared the common rank about the common schools being 'godless schools.'" We are glad to see the silly utterances of some people so ably stopped.

In the Iowa State University, last year, with 620 students, the law class had two ladies.

Says the *Catholic Telegraph*, edited by a brother of Archbishop Purcell, "it will be a glorious day for Catholics in this country when, under the laws of justice and morality, our school system shall be shivered to pieces. Until then modern paganism will triumph."

The same paper declares that, in this matter, as a matter of conscience, the Catholics are exempt from obedience to the civil law. This is according to the Pope and the Syllabus.

**Chinese Girls' School.**—The female branch of our Chinese Mission, says the *California Christian Advocate*, on Washington Street, is entitled to the fostering care of our Churches, and a liberal support. The Woman's Missionary Society has supervision of it, and Miss Laura S. Templeton teaches the school. The report of the secretary and the address of the president at the recent concert given by the school were papers of very great interest. The girls are kept in the mission house, at the expense of the Society, but, as they are industrious, they earn something toward their own support. The claims of this excellent Society, we fear, are not well understood by our people. Liberal contributions, we are sure, would be made for this good cause, were its merits fully known.

Charles Francis Adams, in his oration at Amherst, says that the whole great body of teachers in our highest seminaries of learning are "faithful, energetic, and effective," yet with a large number there is a failure to discern the peculiar responsibility of their office, which is not so much to secure "a greater accumulation of learning, in the abstract, as the capacity to make a quicker and broader application of it to the ever-recurring emergencies of the times."

The Rev. Derwent Coleridge, son of the famous Coleridge, has a school for English and American boys at Chertsey, in Surrey, England.

## Obituaries.

**Resolutions adopted by the Boston Methodist Preachers' Meeting, Sept. 13, '75.**

Resolved, 1. That in the death of our brother, Rev. Wm. LIVESY, of Providence Conference, we deeply feel that our Church has lost an able expounder and many defender of her theology, a successful preacher, an ardent and laborious pastor, a zealous friend and advocate of her literary and benevolent institutions, high-toned in all his moral and religious convictions, and faithful in whatever trust may have committed to his charge.

2. That we tender to the afflicted family our sympathy and prayers in their bereavement, and assurance that the many excellencies of the departed shall be sacred among our cherished memories, and his death-victory a stimulus to fidelity till we, too, pass "beyond the smiling and the weeping," and meet him on the other shore.

3. That a copy of these resolutions be presented to the family, and also that they be offered to Zion's Herald for publication.

L. B. BATES,  
J. R. HUSTED,  
C. HAMMOND.

F. G. MORRIS, Secretary.

**Paper adopted by the Boston Methodist Preachers' Meeting, Sept. 15, '75.**

The Committee to whom was referred the announcement of the death of the late Mrs. MARY BRODHEAD, offer the following

**REPORT:**  
That the members of the Boston Methodist Preachers' Meeting receive with profound sympathy the announcement of the decease of the truly venerable widow of the late Rev. John Brodhead. They record upon their minutes, with gratitude to Almighty God, their recognition of the divine favor bestowed upon this "elect lady," through a beautiful life protracted to nearly a century, and crowned with the whole circle of the graces of the Holy Spirit.

They call to lively remembrance her devoted love and care bestowed upon that honored man of God, and beloved father in our early New England ministry, her eminent husband; her own faithful labors and genial spirit as an earnest co-worker with him; her exemplary and holy life; her unceasing activities in the Church; her hopeful and

cheerful temper; her interest in the Master's cause until the last; and her calm and Christian death.

They remember the long trial of faith vouchsafed to her—seventy-five years since her profession of trust in Christ, and union with the Church of her choice; the long period of discipline which she so meekly borne—thirty-seven years of widowhood, and the loss of several noble children; and record, to the glory of God, her unwavering faith, her constant growth in grace, and the ripe consummate fruit of piety and purity which formed the harvest of her latter years.

They proffer their condolence to the family of mature sons and daughters left behind, and their congratulations also. Few families are permitted to enjoy, for so many years, so rich a gift from God. May they emulate the virtues of the departed saint, follow her example, and meet the now united father and mother in heaven!

B. K. PERCIE,  
WM. H. HATCH, } Committee.  
MARK TRAFONT,

F. G. MORRIS, Secretary.

Died, in Monument, May 31, DEMORAH H. SWIFT, aged 20 years and 10 months.

Sister S. became interested in religion, and soon in Christ when about fifteen years old. Though from this time her walk was upright, she did not feel satisfied with her religious experience until, some four years since, when she obtained a clear and sufficient evidence of her acceptance with Christ. She then turned her attention to the study of the Bible, and was a consistent and faithful member to her death. During her illness, which confined her to her bed for several months, her faith and hope never failed; and when the last hour came she peacefully and easily fell asleep "in Jesus."

Two men at sea, passengers in the same ship, but enemies, as they were standing on deck a man fell overboard, and the two men instantly laid hold of a barrel, and by their united strength heaved it overboard, and thus gave the drowning man the means of salvation. Having thus together labored in a work of mercy, they were struck with the folly and sinfulness of being at variance, and, shaking hands, from that time onward were bosom friends.

## CLIPPINGS.

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Nantucket, Sept. 11. C. N. H.

Mrs. MARY, wife of Brother William A. Dudley, was born in Douglas, where she spent most of her days, and moved to Webster in April, 1866, where she died on Thursday, Aug. 19, aged 53 years.

During the pastorate of Rev. J. L. Hanford she became a subject of grace, and led one of those careful, useful lives, filled with practical duties, that so bless our world. Though delighting in her pleasant home and friends, she was ever ready to leave it for the discipline of sorrow was hers—all her children preceding her on the returnless journey.

Mrs. D. was greatly interested in the Church of her choice (Methodist Episcopal), and took delight in the social and sacred gatherings of the "household of faith." Her call was sudden (only a few days of illness), but her departure was safe. Many friends, with her husband and the Church, mourn her loss.

Webster, Sept. 13, 1875.

Mrs. EVA A., wife of Albert Crandall, died in Westbury, N. Y., July 5, 1875, aged 22 years.

She was converted in Lowell, under the labors of Mrs. Van Cott, about eighteen months previous to her death. During her distressing illness she was sustained by faith, and in the last hours she was victorious, so gloriously was Jesus revealed.

F. A. CRAFTS.

ALMA KATE DOLLOFF, of Bristol, N. H., was one whose face had become familiar in the prayer-meeting and classroom. She was one of the young people who had heeded the injunction, "remember now thy Creator in the days of thy youth." But consumption had marked her for its prey. Resignedly and quietly she drew near the land of shadows. It had been a long and weary journey, but she was at last at rest. Her only desire for life was that she might be spared to lead some of her young companions to Christ. On the 16th of June, just as the flowers of early summer were blooming, she passed to the country of eternal spring. The sympathies of the Church have been, and still are, much interested in her death. This affliction may be counted with the "all things" that "work together for good to them that love God."

D.

LYDIA, daughter of Levi and Mary A. Skilling, of Cape Elizabeth, Me., died July 17, 1875, aged 38 years.

Sister Lydia experienced religion and joined the Church, under the labors of Rev. B. Lufkin, in 1857. Brother Strout (now Rev. J. A. Strout) experienced religion at the same time, and while Brother S. was praising God in his first love, Lydia was struck with conviction, and soon found pardon and peace in Jesus. Before her conversion she was exceedingly diffident, and of very few words; but with the new heart came a ready tongue, which surprised the community.

Soon after her conversion, under the faithful teachings of Brother and Sister Lufkin, she walked in the light into the blessing of perfect love, and lived in its sweet blessedness while she lived on earth. Her character was marked for its balance, harmony, strength, and consistency. Her testimony was subdued and cheerful, indicative of a deep consciousness of the divine presence and soul repose. In her sickness she "endured as seeing Him who is invisible," and with meekness, patience, and love, Her memory is blessed in this Church and community. She rests with her sister (wife of Rev. J. A. Strout), who passed away in 1872. Officiating at the funeral were Rev. Brothers Lufkin, Randall, Hillman, Hutchinson, and the writer, who spoke from the words, "to die is gain."

J. COLLINS.

Cape Elizabeth Depot, Sept. 13.

ANGIE H. POLLOCK died in Dorchester, July 22, aged 76 years. She was born in Marblehead, where she was converted when about 17 years of age. Soon after her conversion she removed to Boston, where she became a member of old Bromfield St. Church, and afterward of Church Street. She remained in the fellowship of the latter Church for many years, until about six years ago, when she removed to Dorchester.

Sister P. was one of the first generation of New England Methodists. She cast in her lot with this people when it cost something to do so, and she never wavered in her fidelity either to Christ or the Church. She was an intimate friend of many of the older Methodists.

DR. S. T. BIRMINGHAM,

Residence, 63 Cambridge St., Boston, Monday, Tuesday, and Wednesday examinations gratis from 9 A. M. to 5 P. M. Store open 8 A. M. to 6 P. M. every day except Sunday. Dr. Birmingham's medicines can be procured at his Office.

A CHICKERING PIANO AT A BARGAIN.

The subscriber has a \$500 dollar Chickering Piano, in use two years, which he will sell at a great sacrifice.

M. TRAFONT, Brookline, Sept. 5th.

## CARPETS!



We invite attention to our large stock of

Carpets,  
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ROLLS PAPER HANGINGS, SC. PER ROLL, A FULL STOCK OF WINDOW SHADES, CURTAIN FIXTURES, UPHOLSTERY GOODS, LACE CURTAINS, PICTURE CORD, PICTURE MOUNTINGS.

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THE ALPINE QUARTETTE.

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MR. STANFORD MITCHELL.

MR. J. H. ALDEN.

Churches, Sabbath-schools or lecture committees making arrangements for Concerts or Socials, can secure this quartette on favorable terms. Address J. H. ALDEN, No. 7 State St., Boston.

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Continues to be Unequaled.

Turns a furrow on level land equal to the best hand plow. No dead furrows. No extra repairs. See it for Circular.

EVERETT & SMALL, Successors to F. F. Holbrook & Co.

150 BOSTON.

THE SANFORD STEAMSHIP CO.

The steamer CAMBRIDGE,

Sanford, Master, and the

steamer KATAHDIN,

Roix, Master,

will leave Boston for Portland and the intermediate landings on the Penobscot River, alternately every MONDAY, TUESDAY, THURSDAY and FRIDAY, 5 1/2 o'clock P. M. Freight received daily (Sundays excepted) till 4 o'clock P. M.

To Visitors to Mount Desert.

The Steamer CAMBRIDGE of this line, which leaves Boston every Tuesday and Friday at 5 o'clock P. M., intersects the following morning, at Rockland with the Steamer Leviathan for Castine, Deer Isle, Sebec, and Bangor, and on Monday, Wednesday and Friday, leaves Boston for Portland, and on Tuesday, Thursday and Saturday, leaves Boston for Portland and Bangor, and on Wednesday, Friday and Sunday, leaves Boston for Portland and Bangor, and on Thursday, Saturday and Monday, leaves Boston for Portland and Bangor, and on Friday, Sunday and Tuesday, leaves Boston for Portland and Bangor, and on Saturday, Monday and Wednesday, leaves Boston for Portland and Bangor, and on Sunday, Tuesday and Thursday, leaves Boston for Portland and Bangor, and on Monday, Wednesday and Friday, leaves Boston for Portland and Bangor, and on Tuesday, Thursday and Saturday, leaves Boston for Portland and Bangor, and on Wednesday, Friday and Sunday, leaves Boston for Portland and Bangor, and on Thursday, Saturday and Monday, leaves Boston for Portland and Bangor, and on Friday, Sunday and Tuesday, leaves Boston 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